

A  
DISCOVERY  
OF THE ERRORS  
OF THE ENGLISH  
ANABAPTISTS.

As also an Admonition to all such  
as are led by the like spirit of error.

Wherein is set downe all their seuerall and maine  
points of error, which they hold.

*With a full answer to enery one of them seuerally,  
wherein the truth is manifested.*

By *Edmond Iessop* who sometime walked  
in the said errors with them.

PSAL. 40. 1.

*I waited patiently vpon the Lord, and he inclined vnto me, and  
heard my crie.*

*He brought me also out of the horrible pit, and mirie clay, and  
bath set my feete vpon the rocke, and ordereth my goings.*

*And he hath put in my mouth a new song of praise vnto our God:  
many shall see it, and feare, and trust in the Lord.*

*Therefore haue I not hid thy righteousness within my heart, but  
haue declared thy truth and thy saluation, and haue not concealed  
thy mercie and thy truth from the great congregation. ver. 10.*



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~ Their principall points which are handled  
in this Booke : viz.

- 1 That God did predestinate all men to be saved, upon condition that they repent and beleene the Gospell.
- 2 That God did not elect before all time, to grace and life, any particular persons; but in time he doth elect qualities, as faith and obedience; and then finding these qualities in men, he doth elect their persons for the qualities sake.
- 3 That all men haue free will in themselves, as well to repent of their sinnes, to beleene the Gospell and obtaine saluation, as they haue to remaine in hardnesse of heart and unbeliefe, and in the estate of damnation.
- 4 That the stedfastnesse of mans iustification and saluation doth depend upon his owne will, in continuing in the act of beleening and works of righteousness; and that such as haue faith in Christ Iesus, regenerate persons hauing their names written in the booke of life, may fall away from all, may become vnregenerate, and haue their names rased out of the booke of life againe, and perish: and that God doth alter and change his purpose and promise, and come to hate and reiect such as he hath formerly loued and iustified.
- 5 That there is no Originall sinne, but that all children of all maner of people in the world, as well heathens, Infidels, Idolaters, worshippers of Diuels, all kind of blasphemers, fornicators, & uncleane persons whatsoeuer, (as of the faithfull) are free from all pollution of sinne, both in the conception and birth; and dying before they commit actuall sinnes, are saved.
- 6 That none ought to be baptized but such men and women of yeares onely, as haue attained to true repentance and iustifying faith, being both in the account of the Church and in the sight of God regenerate persons: and that the baptisme of children vsed, is no baptisme at all, but is the marke of the Beast spoken of in Reuelat. 13.
- 7 That the Church of England is a false and Antichristian Church, and ought to be separated from.  
As also a touch of the errors of the Familists.
- 8 And that a King or Magistrate cannot be a true Christian, except he giue ouer his authority to God or Magistracie.



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AN  
ADVERTISEMENT  
to the Christian Reader.



Hereas Beloued, there hath  
risen and sprung vp from a-  
mongst vs, many dangerous  
and erronious opinions, in these  
our last dayes, about the subiect  
of Religion, let it not therefore  
seeme strange vnto you, being  
the Spirit of God, did not onely  
foresee, but also foretold of the  
same, long before they did ap-

peare, euery one being diuided into sundry and seuerall facti-  
ons, all pretending to worship the true and euerliving God in  
spirit and in truth, speaking peace vnto themselves, when as  
the most of them do yet lie wallowing in the puddle of iniquity,  
and cradle of securitie, being not purged in heart: all which  
doe rise two sundry wayes, being branches of one stocke, deriued  
from one principall head, (namely) the spirit of error: The  
first is, in that they contemne, or so little, or lightly esteeme  
that meanes, which by Gods providence is afforded vnto vs  
vnder our peaceable dread Soueraigne Lord the King. Se-  
condly, they being selfe conceited, or as Saint Paul speakes,  
aduancing themselves in those things they neuer saw, rashly  
pust vp with carnall mindes, supposing they know some thing  
more then others, undervaluing all, and ouervaluing them-  
selves; the conceit whereof causeth them to fall to Schisme,  
and seperate from all others, when as indeed and in truth they  
being examined, by the word and Spirit of God, it will appeare



## An Aduertisement

to the godly wise, that as yet most of them know nothing aright, or as they ought to know, if euer they expect the saluation of their soules. For if they were but possessed with the true knowledge and loue of God in Christ, and so were of a sound mind, as Saint Paul exhorts all to be, it would rather cause humiliation, then exaltation, which would truly teach euery one how to demean & carry himselfe, about so weighty a subiect. The neglect hercof doth bring them into a labyrinth of errors, following after a forme of godlinesse, through the wisdom and knowledge of the braine onely, without the power thereof, contenting themselves in the out side of religion, blessing themselves in what they can doe, and measuring the loue of God to themselves by their owne doings, as of old, their predecessors, the Scribes and Pharises did: following shadows instead of substances, dreaming of a kind of felicitie in this forme and in that, seeking peace and rest to their soules, where it is not to be found; which condition of theirs, I cannot but condole, desiring with the Prophet, That my head were water, and mine eyes a fountaine or well of teares, that I might weepe day and night for their misery. And in speciall for them, who are neere and deere vnto me, in the bonds of nature. For poore soules, they couer their spirituall misery, with Adams fig tree leaues, or with the spiders web, strining for an outward separation in the flesh, when alas it is much to be feared, that with many of them there is little or no care at all for a separation of the soule from sin: challenging and assuming vnto themselves soundnes of religion, and assurance of Gods loue, euer measuring themselves by themselves, and not by that eternall wisdom, which is Iustified of her children, being blinded through selfe-loue, not willing to iudge themselves, and so become low in their owne eyes, that God might be all in all, but contrariwise iudging and condemning all, but themselves, after this maner doe they follow the vision of their owne hearts, deceiuing and being deceiued, running and flitting from one opinion vnto another, being unstable in all their wayes. Which practise of theirs may well be compared vnto certaine flies, feeding on the backe of a gald horse,

## to the Christian Reader.

horse, which is ever flitting or removing from one place to another, untill at last they come to sucke so much venome therefrom, whereby they burst asunder: so likewise doe all such persons, who have not their hearts established with true saving grace, but with sundry meates (that is to say) with sundry strange and different opinions, (I call them strange, because they were neuer heard of in all the Scriptures, as hereafter shall appeare,) running from one forme of religion unto another, untill at last they come to sucke and feed upon that poysonable heresie of the Familists, who are not worthy to haue so much as the name or title of religion giuen unto them, it being not onely the last straine or faction they commonly run into, but also destroying and damnable, whereby the word of God is by them blasphemed, and the way of life and truth euill spoken of, to the great dishonour of the great and mighty Iehonah, who will one day breake and teare them in peeces (as with a rod of iron) when none shall be able to deliuer them, as a iust recompence of reward for all such as take pleasure therein. So then beloved brethren, friends or kindred, of what sex or condition soeuer, whether yong or old, rich or poore, be exhorted and forewarned hereby, not giuing the least heed unto any lying spirits, vnder what pretence soeuer they haue, may, can or will present themselves unto you; but (on the contrary) labour by the grace and power you haue, or shall receiue of the Lord, to resist and auoid them, euen as our Lord and Master did that archspirit and enemy of all mankind, knowing that if the least way be giuen, you will be in danger to be intbralled and insnared by their deceiuings. And although some of them be more defectiue and more dangerous to infect the soules of men then others be, as most certaine there are, for there are degrees as well in difference of spirits, as of nature and naturall parts, yet (I say) they which may conceiue haue most soundnesse in their opinion, it will be found vpon due and iust triall, not to be that which they would seeme both unto themselves and others to be, which hereafter will appeare. Of these things, my beloved, I can in some measure best aduertise you, being through want of the true saving know-



## An Aduertisement

knowledge and understanding of God and his truth; caught and intangled by some of them; wandering vp and downe amongst the drie hils and mountaines, conceining comfort, when alas I was far from it; and the farther I wandred vp and downe in that Egyptian darknesse, the more intricate labyrinth of error and darknesse my soule was plunged into; like vnto a blind man who hauing not his perfect sight, goes on in darknesse, untill at last he falls into a pit of destruction, for want of a guide to conduct and leade him; and especially when I walked with the Anabaptists; which way and practise of theirs, shall evidently appeare to euery honest, true and sanctified heart, not onely to ouerturne and raze the foundation of all Christian religion, but also (in as much as in them lieth) to destroy the faith of Iesus Christ: all which time, though strangely deluded, yet was I kept by the power and providence of God from being seduced and led into that destroying and irreconuerable way of death before mentioned, namely, the Familists though very nigh vnto it, hauing one foote entred therein, whiles I walked with the people aforesaid, untill at last the Lord in his appointed time was pleased to giue me a true sight of the misery wherein I was plunged; one meanes whereof being the rod of correction, which God had laid vpon me, it draue me the more seriously to examine things, and to consider with my selfe, whether the cause (for which I suffered) would any whit auaille me vnto saluation, or whether it would minister comfort vnto me in that great and terrible day of the Lord. So vpon a more serious suruay of those positions I then maintained, I found them all too light, yea so light, as they were not able to stand against those truths which the holy Scriptures teach and maintaine. whereupon immediately I reiected my former receined opinions, as erronious and wicked; so that I may say (and that truly) with that holy man Dauid, It was good for me that I was corrected and chastised, for till then I went astray. Yet notwithstanding, though I was cleane escaped therefrom, within a short time after, I was so far from hauing or enjoying true peace and comfort, that instead thereof, my poore distressed soule was accompanied with

## to the Christian Reader.

with nothing but strange feares, terrors and guiltinesse of conscience, crying out against me for nothing but vengeance; the misery whereof was such, as caused me to lament the time wherein I was borne, not regarding wife, children, or any friends whatsoever that came to visit me. The misery wherein I was, did deprive me of being sensible of the least ioy, either in heauen or on earth, being altogether benumbed therewith; compassed and set about with many strange and fearfull apparitions of temptations; the primary and first cause thereof, was that originall guilt which I drew from the loines of my first parents, being the very seed and spawne of all my actuell transgressions; and so being confounded & viterly lost, yea oft times in despaire, fearing there was no mercie with God for me, my sins being so heavy a burden upon my soule; then (euen then) when I was in greatest despaire, God by his Spirit was pleased to worke in me a contrite and broken heart, whereby it was turned from being a stubburne and stone, by dissolving it into a heart of flesh, as soft as water; and therein (through his infinite loue and goodnesse) did by a more speciall worke of his Spirit, write his euermore lasting covenant of loue and mercy, which it so much sued, sought and longed for, with full assurance of the remission of all my sins, whereby I stand sealed that the day of my redemption is accomplished in the second resurrection; that as certaine as my Redemer liueth and cannot die, so certaine I am that one day I shall enjoy that glorious inheritance, purchased through the merits of Iesus Christ; which happie and blessed estate, my soule could not enjoy, whiles it stucke fast in the quick sands of Anabaptistry, being euermore welnigh smothered and overwhelmed in error and darknesse, untill the Lord was pleased to open the eyes of my vnderstanding, by hearing the word and doctrine of truth, which is maintained by and in the Church of England, as namely the doctrine of repentance, free iustification by faith, Gods eternall predestination and election from the foundation of the world, that no man hath free will or power to obtaine his owne salvation, and that originall sin to be in all the posteritie of Adam, euer since we fell from that happie & blessed estate which once



## An Aduertisement &c.

we had in him, with many other excellent truths; all which is such a certaine and sure foundation. that whosoever can attaine to walke in the power thereof, the gates of hell shall neuer overcome nor destroy him: yet notwithstanding all these truths there maintained, I dare not attribute so great a work as this vnto any mortall man whatsoener, any otherwise, then his ministry to be the ordinary meanes thereof, but desire to giue the praise (both now and for euer) onely to God, vnto whom it is due, he being the principall and chiefe worker therein, by the powerfull ministration of his holy Spirit, that so he may be all in all vnto all. And thus in all humilitie of soule, I humbly take my leaue, proceeding vnto that which followeth, beseeching God (euen the God of all peace, grace, mercie and loue) to confirme, direct and informe all our hearts by his holy Spirit, whereby we may not only come to vnderstand the truth thereof, but also to practise the same in our liues and conuersations, to the praise of the glorie of his grace; untill we come to be safe arined at the promised Ierusalem, which is the haueu or port of eternall rest, therein shall all teares be wiped from our eyes, and so enioy the presence of our Lord and Saviour Iesus Christ, the Prince of our saluation; to whom with the Father and the holy Spirit, be all praise, honour and glorie giuen of his Saints for euermore. Amen.

Yours in all Christian dutie,

Edmond Iessop.



A  
DISCOVERIE  
OF THE ERRORS  
OF THE ANABAP-  
TISTS.

Their first point.

*That God did predestinate all men to be saued, vpon condition that they repent, and beleene the Gospell.*

We answer.



GOD did not predestinate all men to be saued, nor any man vpon any condition, either of repentance, faith, or whatsoever else was to be expected or could be fore-seene in them.

But his predestination was in this sort:

First, God (before he created any thing) saw and fore-knew what would be the nature & euent of all things; how though he made as excellent creatures as could be created, yet there would be weaknesse and folly found in them; because to be absolutely perfect and vnchangeable, is proper only to God the Creator. So that it was impossible God should make his creature equall with himselfe, to will all things that be good perfectly and vnchangeably, and to do all things that such a will can desire; for then he must be God, able to create, which



Prōu. 8. 22, 23,  
24, 25, 26, 27,  
28, 29, 30, 31.

Reuel. 5. 9.

which is impossible, because there can be but one God, which is the first beginner and Lord of all creatures. This one God foreseeing (I say) what would become of the best creatures he could make; how though he should require nothing at their hands but that which they might easily obserue (and it was meet and very requisite they should acknowledge a dutie to him their first beginner and Lord, in whose goodnesse and power their life and safetie did depend,) yet they would neglect the same; and fall from him: he therefore of his meere goodnes (hauing great respect vnto his creature which he had resolved to make; and being exceeding willing, not for any thing he could foresee in them, but for his owne good pleasure & glorie sake, to saue and glorifie of the same, consulting with himselfe and with his eternall Wisedome which way and how he might bring his desire to passe) did determine, by election, in and through the same his eternall Wisedome, his euermore lasting and onely Sonne, which was before the depths euer with him as his counsellor and hearts delight, to sustaine of the one sort, I meane the Angels, and to redeeme of the other sort, I meane mankind, such a compleat sufficient companie of both, as himselfe pleased, to be at his right hand, to behold his glorie, to minister before him, & to partake of his pleasures for euermore. And because there was no way else, but by redemption to saue mankind, by reason the first man being once fallen, all the rest then in his loines, who were to come of him by generation, fell together with him; and that there was not any one in heaven or in earth, that was able to vndoe the workes of the diuell, and to deliuer those his elect from his seruitude and bondage, but onely the same his eternall Wisedome, the Word whereby he made the world; therefore as he had chosen them in him, so did he decree to send him into the world, and in a wonderfull maner to take mans nature and flesh on him, that therein he might accomplish his purpose,

pose, and bring his counsell and desire to passe, in subduing his and their enemy, and purchasing redemption for them by his death and resurrection. And as he did determine before the world was, to send him; so did *Rom. 8. 29; 30.* he predestinate them (whom he had chosen in him and foreknew) to be conformed to his image, that he might be the first borne among many brethren; the rest he resolved to leaue, and to reward them with the fruite of *Prou. 1. 31.* their owne wayes.

Thus God foresaw all things, thus did he by his wisdom find out a way to sustaine and restore of his creatures, this was his decree, and in this sort did he predestinate. God did not, neither is he euer said in Scripture to predestinate any to do euill, nor to preordaine any to condemnation, but vpon the foresight of their folly and wickednesse, as the cause and ground thereof: and so the saluation of man is freely and onely in God, in Christ; and the condemnation of man is meerly and truly of himselfe, without any secret reseruatiō whatsoeuer: as it is written, *O Israel, destruction is of thy selfe, Hosea 13. 9.* but thy saluation is of God.

Their second point.

*That God did not elect before all time, to grace and life, any particular persons; but in time he doth elect qualities, as faith and obedience, and then finding these qualities in men, he doth elect their persons for the qualities sake.*

Answe.

**T**O affirme that God did not elect in Christ, before all time, some particular persons to grace, holiness & life eternal, is to denie Gods free & vnderferved loue; and to say, that God doth elect qualities, is senselesse; and to teach, that God doth elect persons for qualities sake, is very erroneous and Antichristian.

We say therefore, that Gods election is after this manner: First, before men or qualities of any sort were, God



Ephes. 1. 3,  
4, 5, 6.

1. Pet. 1. 1.  
Rom 9. 11,  
12, 13.

of his meere loue did elect and chuse in Christ, out of the whole posteritie and race of mankind, which he foresaw, and were before him, as if they had actually been, a seed, a remnant, to be his people, to be his heritage, to be holy and without blame before him in loue, as Saint Paul doth testifie, saying, *Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heavenly things in Christ, according as he hath chosen vs in him before the foundation of the world, that we should be holy and without blame before him in loue; hauing predestinated vs vnto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his owne will, to the praise of the glorie of his grace.* Whence it is euident, that God did chuse a people to himselfe, euen before the foundation of the world, not for qualities sake, which then were not, but for his owne good pleasure sake, and to the end that they should be in time qualified with spirituall and heavenly gifts, holy affections, blamelesse life and holy conuersation, euen as he did predestinate them also before the world vnto the adoption of children by Iesus Christ, which was to be actually fulfilled in time, that so all might be to the praise of the glorie of his grace.

Math. 24. 22.

And for further prooffe, that election is before qualities of faith and obedience, and not of qualities, but of persons to be qualified; see what Christ himselfe saith, (foretelling of the great abomination of desolation, & dayes of the tribulation of Antichrist, which should come into the world, whereby the truth should be cast to the ground, and the Saints of the most High consumed) *But for the elects sake those dayes shall be shortned:* Meaning by the elect, not qualities, nor persons qualified, but persons to be qualified, not then being, nor to be till many hundred yeares after, euen till these our times, as experience hath proued. For those dayes of desolation were not then begun, neither did that Man of sinne rise vp till neare foure hundred yeares af-

ter; and those elect were to be in the dayes of his consumption; when his dayes of desolation should begin to grow short, as the text sheweth, which time is now at last come into the world. And although his time of desolation hath been long, and that his dayes of tyrannie are not yet fully ended, yet neuerthelesse both it and they, are now well wasted and shortned, according to the word of the Lord, and his Gospel shineth in stead thereof, not only in other kingdomes and parts abroad, but chiefly in this our Land, blessed be his name therefore; which had it not been, had Antichrist with his dayes of desolation continued still in the full strength and height they were, had not he that sitteth on the white horse, whose name is called *the Word of God*, taken his owne cause in hand, and with the spirit of his mouth consumed and cut short (as he daily doth) those abominable dayes of the Man of sin, questionlesse, no flesh should now in these last times haue bin saued, but all had bin ouerwhelmed with his deceit, as it is writtē, *And except those dayes should be shortned, there should no flesh be saued; but for the elects sake those dayes shall be shortned:* nay they are shortned, the light of the Gospel shineth, & the elect are thereby daily called, sanctified and saued.

Dan. 9. 27.

Rev. 19. 11,

12, 13.

1. Thessal. 1. 8.

Math. 24.

ver. 22.

Rom. 8. 30.

Hence it is euident, that election is before calling and iustification (euen as predestination is,) seeing God doth count and call them his elect, so long before they are in being; and that election is to those blessed ends, whereof the Gospell is the onely meanes.

Ephes. 1. 4.

Rom. 1. 16.

And for further confirmation of this point, Saint Paul declareth, that all the seed which God did couenant with Abraham, to call in Isaac, saying, *In Isaac shall thy seed be called*, yea Isaac himselfe and Iacob likewise, were chosen of God in Christ, and knowne of him, before either Christ or one thousand part of that seed were borne; being onely promised of God to Abraham, as a seed and generation spirituall, not of Isaac and his naturall offspring onely, but of the Gentiles also, and were

Rom. 9. 7.



Rom. 4. 17.

Rom. 9. 8.

Gal. 3. 29.

and 4. 28.

Rom. 9. 10, 11.

ver. 12.

Ephes. 1. 3.

Rom. 5. 12,  
14, 18.

to be deriued in a spirituall maner of that one seed the  
 Messias promised, in which *Abraham* beleueed, though  
 he were not to come into the world for many hundred  
 yeares after; in respect whereof God said vnto him, *I*  
*haue made thee a father of many nations.* This seed of *A-*  
*brabam*, Saint *Paul* calleth the children of promise, because  
 they are all borne by promise, as was *Isaac*, being of that  
 one seed which is Christ, and part of that small remnant  
 which he had reserued in him before the foundation of  
 the world, but for whose sake we had not continued till  
 now, but had been made like *Sodome* long before this  
 day. And that this seed and children of *Abraham* were  
 chosen of God in Christ before they were borne, Saint  
*Paul* further proueth it by the words spoken to *Rebecca*  
 concerning *Iacob*, saying, *And not onely this, but when*  
*Rebecca also was conceined by one, euen by our father Isaac;*  
*for the children being not yet borne, nor hauing done good or*  
*euil, that the purpose of God according to election might stand,*  
*not of works, but by reason of him that calleth, it was said vn-*  
*to her, The elder shall serue the yonger; as it is written: Iacob*  
*haue I loued, and Esaw haue I hated.* By this word of pro-  
 mise concerning *Iacob*, Saint *Paul* proueth more fully  
 (I say) that which in substance he had declared before  
 by the word of promise, as touching *Isaac*, and as con-  
 cerning the seed which God did promise *Abraham* to  
 call in *Isaac*; namely that the purpose of God according  
 to election, his free loue in chusing vs first in Christ, is  
 the true ground and principall cause of all spirituall  
 blessings in heauenly things, which in time we come  
 to enioy in him. For doubtlesse there was no cause in  
*Iacob* more then in *Esaw*, why God should haue this re-  
 spect vnto him more then to *Esaw*; the seed of euill was  
 sowne in him also, and their natures were both corrupt,  
 euen from their conception, yea from *Adam*, in whose  
 loines both they and their parents were when he trans-  
 gressed. And as the tree or plant, which for want of  
 strength being yong & tender, cannot yeeld forth fruit,  
 whereby

whereby it nature may be shewen, yet (being in nature *Psalm 51. 3.*  
euill) the substance and root of euill is therein, and so *ver. 7.*  
as without a replantation and coniunction with some  
tree or plant of better nature, it can bring forth no o-  
ther but euill fruit: so *Jacob* as well as *Eſaw*, his nature  
being also corrupt and euill, had not God intercepted *Iohn 3. 6.*  
him, and (as he had chosen him before in Christ) so by *Iob 1. 4. 4.*  
a new birth or replantation changed his nature, his  
heart I meane, he would haue brought forth no other  
but euill fruit also (as well as his brother *Eſaw*) euen to  
his last houre, and so haue perished together. Thus  
much shall serue for the truth of Gods election.

Their third point is:

*That all men haue free will in themselves, as well  
to repent of their sinnes, to beleue the Gospell and obtaine  
saluation, as they haue to remaine in hardnesse of heart and  
unbeliefe, and in the estate of damnation.*

Answe.

**T**O teach that all or that anymen haue as free will  
in themselves to repent, to beleue the Gospell,  
and obtaine saluation, as they haue to remaine in the  
contraries, is very erroneous and Antichristian.

But the truth is this.

That as we haue all sinned in and from our father  
*Adam*, and are excluded from the glorie of God and *Rom. 3. 9. &*  
from the ioy of his presence, so haue we all lost and are *5. 12, 14, 18.*  
deprived of all possibilitie in will or power of nature *Philip. 2. 13.*  
to act any thing either inward or outward, as touching *Rom. 9. 16.*  
the law, or as concerning the Gospell, whereby to reco- *Deut. 29. 4.*  
uer our selues againe, or euer to obtaine that which we *Iob 6. 44, 65.*  
haue lost. So that notwithstanding the Gospell be prea- *& 15. 16.*  
ched to all, and that euery one is inuited to the feast *Ier. 10. 23.*  
thereof, and that there is not any other way or meanes *2. Cor. 3. 5.*  
whereby we may possibly recouer and liue; yet the most *Math. 22. 5, 14.*  
part of y world do vtterly refuse to come, so much as to *Luk. 14. 16,*  
*17, 18, 19,*  
*20, 21.*

the



Rom 8. 28, 29.  
& 1 16.

1. Cor. 1. 24, 26.

Luk 4. 18.

Esay 61. 1.

Ezek 36. 2 7.

Matth. 15. 24.

Ezek. 11. 19.

Ier. 32 39.

2. Cor. 3. 3, 4.

Gal. 3. 26, 27.

*Obiect.*

the outward acceptation thereof : and those that doe come, who being enlightened by the holy Ghost, do assent vnto the truth of the Gospell, and so come in vnto the outward profession thereof, yet for all this (such is the euill heart of man) if God should not vouchsafe (according to his eternall purpose and promise) to call in a more speciall maner them whom he foreknew, and had predestinated to be conformed to the image of his Sonne, to call them (I say) by a more speciall gift and power of the holy Ghost, first to repentance, in turning their hearts from all the delight and pleasure they had taken in sinne and in the vanities of the flesh and this world, into a wonderfull great sorrow of heart, mourning and weeping for the same, causing them also with many teares to lament the time that euer they tooke pleasure therein; and falling downe at the feete of God, with humble hearts confesse vnto him those their sins and follies, desiring vnspeakably & restlessly, mercie and forgiuenesse at his hands, loue and reconciliation with him; thus taking first away their hard and stony hearts, and giuing them hearts of flesh, soft and tender hearts; and then (in the second place) to write (not with inke and pen, but with the speciall finger of his holy Spirit, not in tables of stone, but in these the fleshly tables of their hearts) these their repentant hearts, his couenant of mercie and loue, assuring them that their sinnes be forgiuen, and that he is reconciled with them, and they with him in Iesus Christ, whom now they haue put on by faith. If God should not haue vouchsafed (I say) thus to call them whom he had predestinated, thus to iustifie them and cloathe them, (but that he is faithfull and cannot lie, keeping his couenant for euer, as touching that seed which he did promise to call in *Isaac*) they would and should haue perished with the rest, notwithstanding any free will or power they haue in nature (more then they) to attaine to these things.

But peradventure some impudent person will obiect,

lest, that if God doth call and sanctifie some in such a speciall manner, by more speciall gifts of the Spirit, then he doth afford to others; then his not affording the same vnto them, is the cause of their miserie.

To answer them, put the case that there were two *Answ.* yong men, that hauing receiued at their parents hands their portions, haue through riot and leudnesse spent all, and brought themselues into so great pouertie and debt, as that they haue no way or meanes whereby (possibly) they can recouer and raise themselues againe, but are both like to liue in miserie to their dying dayes: tell me, haue they not been (themselues) the authors of this their owne ruine and decay? and is not this misery iust vpon? I suppose (as little grace as thou hast) thou wilt answer, Yea. But admit there were a man of great substance, who should out of his owne bounrie, freely, and of his owne accord deliuer one of these yong men out of his miserie, pay his debts, and restore him to his former estate againe; Is this rich man, by his free bountie to the one, become now the cause of the others misery? dost thou dare to affirme it? Must thine eye needs now *Mat. 10. 10, 11, 12, 13, 14, 15.* be euil, because he is bountiful? Is it not lawful for him to bestow his owne where and on whom he pleaseth? Or dost thou meane, that his not doing the like for *Obiect.* the other, is the cause of his continuall miserie. To answer thee, did hee not bring himselfe into it? and *Answ.* was it not of it selfe, continuall and iust by thine owne confession? How then may the thing that neuer was done, be the cause of that which is in being? Can the effect be before the cause? I haue heard that the cause is before the effect, but I neuer heard that the effect is or can be before the cause. But if I should admit of thine opinion, that all men haue free will in themselves, to chuse, as they haue to refuse grace offered; to see what the issue thereof will be, let me aske thee, what is the reason then, that but some men do chuse grace? is it because they haue a better, and more inclinable will



Ioh. 3. 5.  
Iam. 1. 17, 18.

Rom. 9. 16.

in them by nature then their fellowes? If there be no speciall gift of grace to moue them, it must be some speciall gift or qualitie of nature. For such a speciall differing effect, must haue a speciall differing cause. Or wilt thou say, it is by the operation or secrete motion of some planet (as some heathenishly conceiue:) if so, yet it is in some sort naturall. The effects we speake of, are the baptisme of repentance, & the purification of faith, called in Scripture, the baptisme or birth of water and of the holy Ghost, which are the parts of our regeneration: now can any gifts or qualities of nature, or operations of planets, produce or cause such effects as these? Nay doublelesse; for causes are always greater then effects; and greater things then these, are not to be found in the natures of men or planets, but in God, who by the speciall power and vertue of his holy Spirit, doth cause these great effects, doth worke and produce this new and heauenly birth; and therefore the persons thus qualified, are said in Scripture to be borne of God, 1. Iob. 3. 9. If thou saist, that God put this difference in the will of man by creation; then thou makest God the author and cause of sinne, which thou wouldest seeme to auoid, by excluding his speciall gifts of the Spirit, fearing as if it led thee to it; whereas it is but thy grosse apprehension that makes thee feare; and by this meanes thou runnest thy selfe out of breath; thou knowest not whither. So then to conclude this point with Saint Pauls words, *It is not in him that willetb, nor in him that runneth, but in God that sheweth mercie.*

Their fourth point is:

*That the stedfastnesse of mans iustification and salvation doth depend vpon his owne will, in continuing in the act of beleening and works of righteousnesse; and that such as haue faith in Christ Iesus, regenerate persons hauing their names written in the booke of life, may fall away from all, may become vnregenerate, and haue their names rased out of the booke of*



of life againe, and perish: and that God doth alter and change his purpose and promise, and come to hate and reiect such as he hath formerly loued and iustified.

Answe.

**T**O teach that the stedfastnes of mans iustification & saluation, doth depend vpon his owne will, in continuing in the act of beleeuing and works of righteousness; and that such as haue faith in Christ, regenerate persons, hauing their names written in the booke of life, may fall away from all, become vnregenerate, and haue their names rased out of the booke of life, and perish, and y God doth alter his purpose & promise of mercie and loue, and come to hate and reiect such as he hath formerly loued and iustified: to teach all this (I say) is to denie the very foundation, and to make God vnfaithfull, and is one of the maine errors of the Anti-christian Church of Rome.

But the doctrine of the Church of God is this:

That such as to whom God hath giuen true repentance, and faith in Christ whereby they are iustified from their sinnes, and haue their hearts sanctified, such as haue their parts in the first resurrection, whose names were written in the booke of life from the foundation of the world, shall neuer fall away from this estate, nor from any part thereof; because they stand not, neither are kept by the strength of their owne will, act of faith, or works of righteousness, but by the power & strength of God, in and through the vertue and life of Christ their head. For as God the Father did of himselfe, first chuse them in Christ his Sonne, and predestinate them vnto the adoption of children, and to be conformed to the image of his Sonne, euen from the foundation of the world; and as he also in time calleth them to repentance, iustifieth them, & purifieth their hearts by faith, through grace in Christ, and by the Spirit of his Son, which he sendeth forth into their hearts, doth adopt them

Reuel. 13. 8.

1. Pet. 1. 5.

Rom. 5. 10.

Ephes. 1. 4, 5, 6.

Rom. 8. 29, 30.

Acts 15. 9.

& 10. 43.

Rom. 8. 15, 16.



ver. 29.

Col. 3. 12, 3.

1. Pet. 1. 5.

Psal. 62. 2, 6, 7.

Esay 40. 11.

Psal. 23. 1.

Ioh. 15. 1, 2.

Ioh. 10. 29.

&amp; 17. 6, 10, 12.

&amp; 10. 14. 4.

ver. 28, 29, 30.

Luk 22. 32.

Psal. 62. 7.

2. Pet. 2. 4, 5, 6.

Ioh. 15. 5.

Luk 22. 32.

them to be his children, and conforme them to the image and likenesse of his Sonne, both in respect of his death, and also in regard of his resurrection, dying to sinne, and rising to holinesse and newnesse of life; from minding earthly things, to set their affections on things that are above, where Christ sitteth at his right hand: so (I say) it is God which in and through his Son, doth keepe and defend them, as it is written, *Who are kept by the power of God through faith unto salvation.* Yea he is the rock of their salvation, and strong tower of defence; he is their watch-man, which doth neither slumber nor sleep; their shepherd that feedeth them, as the Psalmist speaketh; he is the husband-man, that did not only ingraft and plant them in his Sonne the true vine, and cause them to beare fruite in him; but euery branch that beareth fruit in him, he purgeth, that it may beare more fruit; he gaue them his Sonne, and his Son them, and the Sonne reiecteth none that come vnto him, but taketh them into his protection, like the good shepherd, and they heare his voice, and he knoweth them, and they follow him, and he wil giue them eternal life, & they shall not perish, for none are able to pluck them out of his hands; and the Father that gaue them him, is greater then all, and no man is able to plucke them out of his Fathers hands. Nay if Satan should desire to sift them, and that their faith (through the violence of temptation) should seeme to faile, as touching their act of beleeuing, and that their fruit (by meanes thereof) should not appeare, (for so it may sometimes befall them, as it did the Apostle *Peter*) yet notwithstanding, the Lord their rocke, the foundation and chiefe corner stone, whereon these liuely stones are built, sustaineth and vpholdeth them; the vertue and strength of him, the true vine, in which they are ingrafted, the Son in whom they haue beleueed (he hauing also prayed the Father, that their faith faile not) shall raise them vp, refresh them, and make them to flourish again, as well

in regard of their faith, as fruites; and being thus converted and raised vp, shall be able thenceforth to strengthen their brethren. And in these respects & considerations, Christ saith to Peter, *Upon this rocke will I build my Church, and the gates of hell shall not preuaile against it.* For as at the first they were not iustified from their sinnes by their owne act of beleeuing, though their act of beleeuing were necessary vnto their iustification; nor yet by their works of righteousness which followed, though they were also necessary for the prooffe and manifestation of their faith; but by the free grace of God in Iesus Christ, ministred vnto them by his word and Spirit, which their act of faith onely (in their hearts) doth entertaine: so neither doe they stand, or are vpholden, by their act of beleeuing, though it be necessary also, for their continuall comfort, that they should be euermore exercised, as in the word and promise of God, so in the act of beleeuing, going on still from strength to strength, drawing nearer and nearer vnto God, in the full assurance of faith, vntill at last they come to see his face, and enioy his presence, in the promised Ierusalem, where is all fulnesse of ioy, and at whose right hand there are pleasures for euermore, (as assuredly one day they shall;) nor yet by their works of righteousness, though it be likewise necessary, that they should be alwayes walking in, and working the works of righteousness: but the stedfastnesse and certaintie of their estates in Christ, their life, saluation, and glorie euermore, dependeth on the stedfastnesse, certaintie and vchangeablenesse of Gods purpose, promise, loue, and on the loue and life of Christ their head, which was once dead, but is now aliue, and liueth still for euermore. And so sure and certaine as God purposeth, and it cometh to passe, as he promiseth and faileth not, loueth onte, and loueth to the end; so sure as Christ which loueth them liueth, shall they abide in him, liue by him, and not die for euer, as it is written, *He that eateth my flesh* and

Math. 16. 18.

Psal. 16. 11.

Ioh. 13. 1.

Ioh. 6. 56, 57.



14  
and drinketh my blood, abideth in me, and I in him. As the  
living Father hath sent me, and I live by the Father, so he that  
eateth me, even he shall live by me. For he is the bread of  
life, and every one that beleueth in him, doth (in a spi-  
rituall maner) eate of him, and so liueth by him, and shall  
haue euermore life. For as Saint Paul reasoneth, If

**Ioh. 6. 47.**

**Rom. 5. 8, 9, 10.**

when we were enemies, we were reconciled to God by the death  
of his Sonne; much more being reconciled, shall we be saved by  
his life. So that he that is once iustified by the blood of  
Christ, and reconciled to God through faith in him, his  
estate is certain and permanent: and though the moun-  
taines shall depart, and the hills be moued, yet shall not  
the kindnesse and loue of God in Christ depart, nor the  
couenant of peace towards them in him, be euer remo-  
ued from them, as the Prophet testifieth. Nay what shall  
or can possibly separate them from the loue of Christ,  
or from the loue of God the Father towards them in him?

**Rom. 8. 35, 36,  
37, 38, 39.**

Shall tribulation, or distresse, or persecution, or famine, or na-  
kednes, or perill, or sword? As it is written, For thy sake are  
we killed all the day long, and are counted as sheepe for the  
slaughter. Nay saith Saint Paul, In all these things we are  
more then conquerours through him that loued vs. For I am  
perswaded (saith he) that neither death nor life, nor Angels,  
nor principalities, nor powers, nor things present, nor things to  
come, nor height, nor depth, nor any other creature, shall be  
able to separate vs from the loue of God, which is in Christ  
Iesus our Lord.

Thus, as God did predestinate, call, iustifie and san-  
ctifie them; so it is he that keepeth & defendeth them;  
and the stedfastnes of their estates in him, doth depend  
vpon the stedfastnes and immutabilitie of his purpose,  
promise, loue, and on the loue and life of Christ; and  
all is free, without any respect of will, faith, or works of  
ours, in him and of him; to whom be all power and glo-  
rie, praise and thanksgiuing for euer. Amen.

**Obiect.**

But some will obiekt and say, What then meaneth  
the Scriptures, which so often speake of falling away  
from



from righteousness, from faith, from Christ, from God; as where it saith, *But when the righteous man turneth away from his righteousness, and committeth iniquitie, and dieth in them; for the iniquities that he hath done, shall he die.* Ezek. 18. 24. And againe it is said, that he which taketh the plough by the hand and looketh behind him, is not meete for the kingdom of God. And againe, *When a soule spirit is cast out of a man, and he walking in drie places, findeth no rest, but returneth to the house from whence he came out; and finding it swept and garnished, entreteth therein with seven more worse then himselfe; and the end of that man shall be worse then the beginning.* And again, some are said to belecue for a time, to be offended when tribulation cometh. And some branches are said to be taken away from the vine. Others to withdraw themselves, and to depart away from the liuing God: to be made partakers of the holy Ghost, and to taste of the good word of God and of the powers of the world to come, and to fall away, not to be renewed againe by repentance. That a man may be sanctified by the blood of the testament, and afterwards tread vnderfoore the Son of God, and count the same blood as an vnholly thing, and despight the Spirit of grace. Some to be cleane escaped from the filchinesse of the world, and after this to be entangled againe, whose end also is worse then the beginning, likened vnto the dog that returneth to his owne vomit, and to the sow that is washed, and turneth to wallow in the mire againe: And some that do make shipwrack of faith and a good conscience; with diuers other sayings to this purpose. Also these doubtfull speeches: *He that endureth to the end. If ye hold fast vnto the end. Whose house ye are if ye continue. He that overcometh and keepeth my words vnto the end.* And againe: *Let them be blotted out of the booke of the liuing. I will take away his part out of the booke of life, and out of the holy Citie.* These Scriptures seeme to contradict all that is said before, and to proue that there is no estate to be attained vnto, but may be fallen from, lost



lost and vndone againe.

*Ans.* These Scriptures may seeme (with men not instructed of God) to contradict all what have been mentioned before, and to proue a falling away from all grace whatsoever; but with such as God hath been pleased to instruct, it is otherwise: and although not only your sects, but the Antichristian Church of Rome, the Arminians and others, doe conceiue and teach from these Scriptures, that there is no estate to be attained vnto in this life, but men may fall therefrom and perish: and because you will not admit (as it were too grosse yee should) of contradiction in Scriptures, wrest & wring all the former Scriptures which doe cleerly proue the contrary, either to make for this your erroneous conceit, or else (at least) not to oppose the same; yet I say neuertheless, the truth is, that ye are deceiued, not only in this, but in the other of your points, being (most of them) of the same nature, but all tending to the wrong marke.

It is true, these Scriptures do plainly shew, that men may attaine to many excellent graces and gifts of the holy Ghost; they may receiue the word with ioy, take the plough by the hand, be enlightened, belecue and be baptized; they may be branches in the vine; they may haue a foule spirit cast out of them, and be swept and garnished; they may taste of the heavenly gift, and be made partakers of the holy Ghost, and taste of the good word of God, and of the powers of the world to come; they may be in some respects sanctified by the blood of the testament, and be cleane escaped from the pollutions of the world; they may haue a kind of righteousness, and be in some sort termed righteous men; they may haue faith to cast out diuels, and doe many great works: all this they may attaine vnto, and yet come short of the chiefe things, fall away from all, lose all, and Christ may (notwithstanding all these things) iustly and truly say vnto them (in the day of account)

*Depart*

Depart from me ye workers of iniquitie, I neuer knew ye.

And it is as true, that there be greater and more speciall things then all these, which whotoeuer can attain, shall as certainly abide in Christ and be saved, as Christ abideth in the Father and lueth. But the greatest difficultie lieth in this, to distinguish these things rightly asunder, according to the meaning of the Scriptures, that so their true difference being discerned of vs, we may not only auoide the great confusion, which the want thereof hath caused in the mindes of many, and the sundry errors, they through their ignorance haue fallen into, but may be brought to examine and proue our selues by the rule thereof, whether our estates be yet such as will abide the triall in the day of account, or no. If we find that they be, we haue then great cause of comfort: if not, then haue we great reason to feare, and with all speed to humble our soules before God, and earnestly to desire him, that he would be pleased to forme his Sonne Christ in vs, and to conformance vs vnto his image, which is the estate that will giue vs boldnes in the day of his appearing.

Now that we may rightly vnderstand these things, and discerne their true difference, let vs obserue, that as the Gospel hath two seuerall operations in the hearts and consciences of men, (to some it is the *sanour of life vnto life*, and to others *the sanour of death vnto death*, not of it selfe, but through the wickednes of mens hearts:) so likewise there is a two-fold administration thereof, the one generall, common to all, the other speciall, peculiar to a few: that which is generall and common, is a publique declaration, that such a thing there is, whereby all men in general haue this benefit, (namely) y<sup>e</sup> whereas after *Adams* had sinned, before the promise was made, that *the seed of the woman should bruiſe the Serpents head*, there was no time nor place for repentance to any, nor remission of sins vpon any ground to be expected; now since that time, by vertue of the promise, all sinne

2. Cor. 2. 15, 16

Word



Rom. 16. 15. 16

Col. 1. 23.

Mark. 16. 15.

Math. 28. 19.

Psal. 19.

Rom. 10. 18.

Rom. 1. 10.

Act. 14. 16. 17.

Act. 17. 27.

Heb. 1. 1. 2.

2. Pet. 1. 19.

20. 21.

Heb. 4. 1. 2.

is made pardonable, there is time and place for repentance to all, and remission of sinnes thereupon granted; so that whosoever shall come, and with sorrow of heart confesse his sinnes vnto God, and humbly desire mercie and forgiuenesse at his hands, shall receiue it; and thus far the Gospell is preached to all, euen to every creature under heauen, as Saint Paul speaketh: so that there is not, nor hath been a nation or people, in any time or part of the world, that can truly say, we haue not heard it; for (as it is written) *their sound went forth throughout all the earth, and their words vnto the ends of the world*; and so all are left without excuse, because God hath not left himselfe without witnesse. But the maner and measure of Gods declaration of his Gospell, hath been diuers: he declared it vnto the nations of the Gentiles in former times, yea and at this present doth in diuers parts of the world, onely by the workes which he hath created, and benefits that he daily giueth them, as the heauens and firmament, day and night, Sunne and raine, and in that he giueth them fruitfull seasons, filling their hearts with food and gladnesse, with many other blessings; all which do (in their maner and kind) preach and declare vnto them, that God is good and gracious to mankind, and hath some speciall respect vnto him, and doe also call vpon them daily to seeke him that made all, and giueth all those good things vnto them, and proueth vnto them, that if they had sought, they might haue found, in him, yet greater things, which some of them (doubles) haue attained vnto, & the rest by this means are left without excuse. He shewed it to the nation of the Hebrewes, not onely by his works and benefits, which they (especially had in great abundance,) but in another more excellent maner, and in a far greater measure, as namely by the testimonies of the Fathers, and by the ministerie of Moses and the Prophets, who receiued it from God, and spake as they were moued by the holy Ghost; he stretched forth his hand all the day long vnto that people, preaching his Gospell (the word

word of faith vnto them; so as that they of all other, had least reason to say in their hearts, *Who shall ascend into heauen for vs, to fetch it vs? or who shall go downe into the deepe to bring it vs, that we may heare it and doe it?* but the word was nigh enough vnto them, *even in their mouthes and in their hearts, &c;* and if the Gentiles were left without excuse, much more they. Rom. 10, 7, 8, ver. 6.

And now he hath spoken and declared it vnto vs in these last times by his Sonne Iesus Christ, that Seed which was promised to *Adam*, to *Abraham*, was spoken of by *Moses*, foretold by the Prophets, in whom, by whom, and through whom, all blessings, all hope, all grace, and life is granted, is purchased, is to be attained, by him (I say) and by his holy Apostles, in the power and gifts of the holy Ghost, he hath declared vnto vs all things cleerly, many whereof being such as in all other former ages were not knowne: so that the earth floweth with the knowledge of the Gospell in these dayes, aboue all those other times past, and many haue been enlightened through the preaching of it, by the Spirit, and haue beleued and giuen their assents vnto the truth of it; many haue tasted of the heauenly gift, and haue been made partakers of the holy Ghost, haue tasted of the good word of God, and of the powers of the world to come; many are able to preach and discourse thereof in great and excellent measure; and if the Hebrewes could at no time (truly say, we haue not heard it) nor yet those Gentiles that had not the Law, to wit, those Scriptures and ordinances of the Law, which the Hebrewes had: what can we then say, who haue not only had all the meanes and light which those Gentiles & Hebrews had, but also the plaine reuelation of the Gospell, according as it was foretold to be in these last times, confirmed by the death & resurrection of Iesus Christ, and left recorded vnto vs by his holy Apostles in full measure; how can it be (I say) therefore, but that the things which we haue heard and beleued, will be vnto vs the sauour of death vnto death in a ful-

Heb 1.2;

Rom. 2.14.



Luk 12.47.

ler and larger measure, then vnto any of them, seeing we haue receiued a greater & larger measure of knowledge, if we obey not the Gospell, if we attaine not vnto the speciall grace and benefits thereof: for as the Lord himselfe testifieth, *He that knoweth his masters will, and doth it not, shall be beaten with many stripes.*

But some will say, we haue not onely knowledge of his will, but obedience also, we are not like vnto those strange fornicators and idolaters of the Gentiles, nor as the cruell, vnbeleeuing Hebrewes, which killed the Prophets, and murdered the Lord of glorie; neither are we of the common sinners of the world, though we haue been so heretofore; nay the power of the holy Ghost, by the preaching of the word of God, hath altered vs, the foule spirit is now cast out by a stronger then he, we are now cleane escaped from the filthinesse of the world, our liues and actions are reformed, we apply our selues now to the hearing of the word, we conferre thereof, and reade it oft, we pray also oft, we receiue the Sacraments oft, we instruct our children and our seruants in the principles of Christian religion, we keep the Sabbath, we distribute of our goods to the poore, we neglect no dutie which we conceiue we ought to performe; so that we are washed and sanctified by the blood of the testament.

Math. 23. 24, 25, 26, 27, 28.

I confesse, thou hast here a kind of obedience, and doest (in part) thy masters will, and art so far forth sanctified by the blood of the testament, for by it, all graces and gifts of the Spirit are purchased, and thou couldest neuer haue attained to these things but by vertue of it; yet I say, notwithstanding all this, the chiefe thing may be wanting in thee; for if this be to do thy masters will, according to our Sauours meaning, then (doubtlesse) the Scribes and Pharises did his will as wel as thee; they made cleane the outside of the cup and platter, they had such a kind of beliefe, and were as strict in all outward obseruations as all this, and yet their insides were

were foule, their hearts were full of rancor and malice ;  
 and so may it be with thee for all this. Here is a faire  
 blade indeede, but where is the fruit ? Doest thou not  
 know that except thy righteousness exceed the right-  
 eousnes of the Scribes and Pharises, thou shalt in no  
 wise enter into the kingdome of God? *Herod heard Iohn*  
*gladly, and did many things willingly ; and Iudas no*  
*doubt was faire in the leafe, but his heart was euer cor-*  
*rupt, as the Euangelist testifieth, saying, This he spake,*  
*not that he had care of the poore, but that he was couetous,*  
*and carried the bag.* How thinkest thou, can an euill tree  
 bring forth good fruit ? or can one and the same foun-  
 taine, bring forth sweet waters, and bitter ? Or can a  
 stincking polluted fountaine, bring forth sweet waters ?  
 The heart of man is the tree or fountaine, from whence  
 either good or euill commeth, as Christ himselte testi-  
 fieth ; *A good man out of the good treasure of the heart,*  
*bringeth forth that which is good ; and an euill man out of the*  
*euill treasure of his heart, bringeth forth that which is euill.*  
 If thy heart be euill and vncleane, how canst thou then  
 bring forth from thence any good fruit ? Grant thou art  
 sanctified outwardly, thou hast believed and art bapti-  
 zed, thou hearest the word with ioy, thou art all as be-  
 fore is spoken, yet if in heart thou beest hard and vnre-  
 pentant, proud, puffed vp, couetous, vnmercifull, one  
 that louest thy selfe and this present euill world, enui-  
 ous to others, cruell, what will all thy beliefe and right-  
 eousnes auaille thee ? Nay, admit thou hadst all faith,  
 so as thou couldest moue mountaines ; and that thou  
 shouldst giue all thy goods to the poore, and thy bodie  
 to be burned, and that no man could tax thy heart by  
 any euill fruit that yet appeared, nor thy selfe perceiue  
 thine owne heart to be euill ; yet if thou hast not that  
 faith which worketh by loue, that loue with her natu-  
 rall properties, which the Apostle describeth, saying,  
*Loue suffereth long, and is kind, it enuieth not, it vaunteth*  
*not it selfe, it is not puffed vp, it becometh not it selfe vnseemly,*  
*it*

Mat. 5. 20.

Ioh. 12. 6.

Luk. 6. 43.

Iam. 3. 11, 12.

Luk. 6. 44.

ver. 45.

Acts. 8. 13.

Ioh. 6. 66.

Mat. 13. 20.

Iam. 1. 8.

Gal. 5. 6.

1. Cor. 13. 2, 3.

4. 5. 6. 7.



it seeketh not her own, it is not easily provoked, it thinketh none euill, it reioyceth not in iniquite, but it reioyceth in the truth; It beareth all things, it belieueth all things, it hopeth all things, it endureth all things. I say if thou hast not that faith which bringeth forth these effects, thou art nothing, thou art but as a sounding brasle, and as a tinckling Cymball, notwithstanding all thy gifts of knowledge, faith, prophesie, righteousness, or whatsoever, and shalt be found to be, but either as the high waies side, or as

Mat. 13. 4. 5. 6. 7. the stony ground, or thornie ground mentioned in the Gospell, which indured not, which neuer came to bring forth good fruit, neither in the greatest, nor least measure, (like vnto the good ground described after,) and thy end will be like that earth, which notwithstanding the raine commeth oft vpon it, bringeth forth nothing but thornes and briars, and is therefore neere vnto cursing; and as the tree, which though it haue had much

Heb. 6. 8.

Mark. 11. 13. 14.

dressing, yet because it bringeth not forth good fruit, is hewen downe and cast into the fire. Consider therefore what neede there is, that we should dilligently enquire into these things, and see the difference betweene these two estates, and that our care and study, might, and dayly should be to learne the best.

Now touching the speciall administration of the Gospell, and those gifts of the Spirit, which are particular to a few, euen Gods elect onely.

Luk. 4. 18.

Act. 10. 36. 37.

& Act. 16. 18.

Mat. 3. 11.

Eia. 40. 20.

The speciall administration of the Gospell is this, namely a particular application, or preaching the word of promise, the glad tidings of peace, the forgiuenesse of sins to the soule of a sinner, whereby he is truly possesse of the grace & loue of God in Iesus Christ through faith in him, and of the forgiuenesse of his sinnes; And this is neuer done but by a speciall gift and power of the holy Ghost. Now the course which God doth take to effect and bring this thing to passe, is this; when and after such time, as God by the generall administration of his Gospell, hath made knowne, and by a common gift of

of the Spirit, hath caused them to beleue, and assent vnto, the summe, or necessary parts thereof, as namely, that repentance and remission of sins is granted to sinners, and saluation to all that can attaine thereto: then doth he by a special & more effectuall gift of the Spirit, work vpon the hearts of his elect, whom he fore knew, and had predestinate, calling them to repentance (that is to say) turning them from all their sinnes, and from the wayes of all the fleshly, and sinfull pleasures, wherein their soules had formerly delighted, into a great feare & sorrow for the same, and with many teares to lament the time that euer they tooke pleasure therein; and falling downe before him, with humble and contrite hearts, confesse their sins vnto him, desiring in an vn-speakable maner, mercy and forgiuenesse at his hands, peace, loue, and reconciliation with him; which till they obtaine, they can take no rest, they haue no ioy, they cannot be satisfied, none of all their former delights will afford them now any comfort; they stand aloofe looking strangely vpon them, like friends in aduersitie, finding them now no fit companions for them; Nay, there is not any thing, that will, or can relieue their poore distressed soules, or giue them their desired content, but onely the loue of God in Iesus Christ, sealed in their hearts by his holy Spirit of promise. These are those poore which the Scriptures speake of, vnto whom Christ was sent to preach good tidings, the brui-  
fed and broken in heart, them that labour sore, and are  
heauie laden, the sicke, the lost, the dead, which Christ  
came to binde vp, to heale, to seeke out, to quicken  
and raise to life; these I say, and none but these, are  
they whom the Prophet speaketh of, testifying of the  
Saviour, and of the speciall administration of the Gos-  
pell of peace: saying, *The Spirit of the Lord is vpon me,*  
*and he hath anointed me to preach good tidings to the poore,*  
*he hath sent me to binde vp the broken hearted, to proclaim*  
*liberty to the captiues, and the opening of the prison to them*  
*that*

2. Cor. 1. 21. 22.  
Eph. 1. 13.

Mat. 11. 28.

Isa. 61. 1. 2. 3.

Luk. 4. 18. 19.



Luk. 7. 22.

Mat. 11. 5.

Mat. 21. 26.

Mark. 1. 4.

Ioh. 3. 5.

Eph. 6. 15.

Heb. 6. 1.

Ioh. 3. 5.

Mat. 11. 28.

2 Cor. 3. 3.

that are bound, to proclaime the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne, to appoint vnto them that mourne in Sion, to giue vnto them, beauty for ashes, the oyle of ioy for mourning, the garment of praise for the spirit of heauinesse, that they might be called, Trees of righteousness, the plantation of the Lord, that he may be glorified. And these are the poore, of whom Christ himselfe speaketh, saying, *And the poore haue the Gospell preached vnto them; or receiue the Gospell*, as some translations haue it; for the word doth import such a preaching, as doth imply a receiuing of it, in the heart of him to whom it is so preached, as also doth the words of *Esay* before mentioned. And although all haue it preached vnto them in the former generall maner, yet none haue it preached vnto them in this speciall peculiar sort, but these poore repentant persons onely, who alone are capable of the receit thereof, by faith vnto Iustification; (& this is that effect of the holy Ghost in the heart of man,) which the Scriptures call, *The baptisme of Iohn, the baptisme of water, the baptisme of repentance, the birth of water, the baptisme which Iohn preached, the preparation of the Gospell of peace, repentance*; which is, the beginning of the Gospell of Iesus Christ, the first principall of the doctrine of Christ, the beginning and first part of regeneration, as the Scripture declarerh it; the labour and trauell in the birth, but not the full perfection of the new birth, onely the soule of the sinner trauelleth readie to be deliuered; this is the second effect of the holy Ghost, but the first peculiar. Then doth God in the third place, reach forth his hand, and taketh hold of this poore labouring soule, and by another speciall effect, and power of the holy Ghost, doth deliuer him, and bring him forth, washeth him & cleanseth him from his bloud, wherein he lay polluted, his finnes which cried out so iustly against him, and lay so heavy vpon him, easeth him of all, and writeth in his heart of flesh, his contrite repentant heart, his couenant of

of mercie and loue, which it so much desired, assuring it, that he is now reconciled with him, and that his sins are cleane forgiuen and forgotten, neuer to be reckoned or remembred more; and that he hath loued him, and doth loue him in Iesus Christ, and will neuer put him out of fauour, so long as Christ remains in fauour.

Ier. 31. 34.  
Heb. 10. 17.  
Ier. 31. 38, 39.  
40.

This is the special administration of the word, and that gift of the Spirit, whereby Christ is formed in the heart of the poore repentant sinner through faith, by which he is iustified from all his sinnes, and his heart sanctified, and is the second part and finishing of the new birth; and these are alwayes together in the act of iustification, *the word, the Spirit, and faith*; so that a sinner cannot be said to be actually iustified, till the couenant of remission of sinnes, which God hath made to the repentant sinner, be applied by the Spirit to his broken heart, and that he beleueth in his heart that his sinnes be forgiuen, and that God loueth him in Iesus Christ: and this administration of the word, gift of the Spirit and faith, are expressed in Scripture, and distinguished from all other administrations, of the word, gifts of the Spirit, and kinds of faith whatsoever, by seuerall distinct names.

As first, this administration of the word is called in Scripture, *The glad tidings of peace and good things, good tidings, the binding up of the broken heart, libertie to the captiues, The opening of the prison to them that are bound, Comfort to the mourners, The remiuing of the spirits of the humble and contrite, The couenant of the remission of sinnes, The couenant of life and peace, The kingdome of God; Ease, Rest to the soule, The word of his grace, The word preaching peace by Iesus Christ, The word of reconciliation, &c.*

And it is so called in regard of the great and special benefit it bringeth, & doth administer vnto the soule of the repētant sinner, by the applicatiō of the Spirit. And for that it is directed of God, and appointed to be preached to such, and to no other. For though the Gospell



be preached to all, in a generall consideration (as before is shewed,) yet (as it is here intended) it belongeth to none, nor is to be preached to any but the repentant only. And repentance, though it be a part of the Gospel, as it is sometimes in a generall maner proposed, yea the beginning and first principle thereof, and a peculiar gift of the Spirit, as before also is noted; yet (as it is intended in these severall Scriptures) repentance is no part, but onely the preparation thereunto, or the making ready the heart of a sinner for the same; in which consideration, *Iohn* the Baptist, and our Saviour both preached, saying, *Repent, for the kingdom of God is at hand:* where they make repentance to be one thing, and the kingdome of God (the glad tidings of the Gospel) another; & require repentance in the first place, as a thing necessary to be effected in them, before they could receive by faith the glad tidings of the Gospel, the kingdome of God, which was at hand to follow after, and to be preached vnto them thereupon. Which order was also obserued by the Prophets before; as *David*, *To day* (saith he) *if you will beare his voice, harden not your hearts, &c. lest ye enter not into his rest.* In which words he declareth plainly to the people, that if they would beleue the promise of entrance into rest, and so by faith enter thereinto, they should vnhardnen their hearts, that is to say repent, otherwise there was no possibilitie of beleueing, of entrance.

And secondly, as the speciall administration of the word, which is so peculiar to the repentant, is distinguished from all other common administrations; so is the Spirit, or rather the effect of the Spirit, by which this glad tidings of peace is applied vnto, and written in the heart of the repentant, set forth and distinguished also in Scripture from other gifts of the Spirit, by peculiar and distinct names: as, *The baptisme of the holy Ghost, The birth of the Spirit, The renewing of the holy Ghost, The Spirit of Christ; The Spirit of the Sonne, which crieth Abba, Father;*

*Math. 3. 2.*

*Math. 4. 17.*

*Mat. 3. 11.*

*Ioh 3. 5.*

*Tit. 3. 5.*

*Rom. 8. 5.*

*Gal. 4. 6.*

Father; the Spirit of adoption, the Spirit of life, the Spirit of truth, the Comforter, the anointing of the holy Ghost, and such like. And it is so called in regard of the special effects it worketh in the hearts of the repentant, beyond those that are common to others, as faith, righteousness, peace, joy in the holy Ghost, and other unspeakable comforts and treasures of life.

And thirdly, as the word and Spirit, so the faith which the Spirit causeth in the heart of the repentant (by the application of the same word of God, and the testification of his love vnto it) is also exprest and distinguished from all other kinds of faith, by speciall distinct names: as, *The faith of Gods elect, The faith of Christ, The faith of Iesus Christ, The effectuall faith, The faith of the Sonne of God, The faith of the Saints, Their most holy faith, Their precious faith, The faith which iustificth, The faith which sanctifieth the heart, The faith of Abraham, The faith which worketh by love, &c.* And it is so called, in regard of the special grace, mercie & love of God in Iesus Christ, which is shed abroad and sealed (by the Spirit) in the heart of him that possesseth it; and also in respect of the excellent fruit it doth produce and cause to come forth of the same heart, which is now truly sanctified by it, and in which (Christ being now formed) dwelleth: as, mortification to sinne and to this present world; love to God, and to Christ the Lord, who hath so truly loved them; love to the truth, love to the children of God, love to all men: which fruit we will also search for the true nature of, and enquire how the Scriptures doe sever it from all outward appearances and shewes which come neare vnto it, hauing the forme thereof, but is not the same in truth and power.

Like as the trees that are planted by the river side, do bring forth their fruit in due season; and as the good ground, which hauing receiued the seed that is sowne therein, bringeth forth fruit, a hundred, sixtie, and thirtie fold; and as the earth which drinking in the raine

Rom 8 15.  
Rom. 8. 2.  
Joh. 16. 13.  
Joh. 16. 7.  
1 Joh.  
Rom. 14.

Tit. 1 1.  
1 Tim. 2. 1.  
Philip. 1. 9.  
Gal. 3. 22.  
Iude 3.  
Iude 20.  
2. Pet. 1. 1.  
Rom. 5. 1.  
Act. 15. 9.  
Rom. 4. 16.  
Gal. 5. 6.

Psal. 1. 3.  
Math. 13. 23.  
Heb. 6. 7.



Esay 61.3.

Iude 23.

1. Theff. 5. 22.

Rom. 7. 23.

that cometh oft vpon it, bringeth forth herbs, meet for him by whom it is dressed: so do these righteous trees and branches of the Lords owne planting, his good ground and earth, which he hath thus dressed and watered, bring forth fruite meete for him their Lord, the good husband-man, that hath planted & dressed them. First, as they haue receiued mercie at the hands of God by faith, and are assuredly perswaded in their hearts of the forgiuenesse of their sinnes: so doe they now perfectly and truly, euen from their very hearts, hate all sin, yea and the garment that is defiled therewith, and abstaine from all appearance of euill, mourning and lamenting when at any time they do but think thereon; and mortifying their members and affections of flesh, do restrain them from their old accustomed wayes, remembering that they are washed and redeemed with a great price, euen with the blood of the Lamb of God, that they should now be holy, as their heavenly Father is holy, that hath chosen them. And though they finde the law of their members to rebel and fight against the law of their minds, enticing them night & day, with strong motions and perswasions to regard and giue entertainment againe to their former lusts and pleasures, yet they remembering the day of their feare and great distresse, sigh and weepe in soule, to thinke that they should yet be constrained by the force of their owne flesh & members thereof to cast but an eye, or once to thinke vpon that which now their soules do loathe, and from which they haue been so graciously deliuered. And therefore remembering *Lots* wife, and the end of those that hauing taken the plough by the hand, looke behind them, by whose examples their Lord hath forwarned them, dare not presume to turne aside, and grieue the holy Spirit, whereby they are sealed vnto the day of redemption: but if they should (through the strength of temptation and their owne weaknesse) fall, they go forth and weep bitterly, till they be restored by faith to strength againe;

again; and neuer fall or looke behind them so, as to giue entertainment in soule, to their old delights of sin againe, or to embrace this present world, or pleasures thereof as aforetime: nay, though they be hated, reuiled, and scorned of all men, and made a gazing stocke both to men and Angells, yet still they go on their way out of the camp following their Lord, and willingly bearing his reproach, counting his rebukes, greater riches then all the pleasures of the Egypt of this world, which is now crucified to them, and they to it. And so in patience possesse they their soules, hauing an assured hope, that though now they goe on their way weeping, sowing precious seed, yet there will come a day wherein they shall returne with ioy, reape the fruit Psal. 126. 5. 6. of their labours, and bring their sheaues with them.

Secondly, as they doe hate sin and mortifie the flesh Gal. 5. 24. with the affections and lusts thereof, and crucifie vnto themselues this present world and themselues vnto it; so doe they now, on the contrary part, loue God with all their heart, and with all their soule, and delight in him and in his wayes: and this their loue vnto him is 1. Ioh. 4. 19. caused by that loue wherewith he first loued them, which he hath shed forth and sealed in their hearts by his holy Spirit, and wherof they are now assuredly perswaded, as it is written, *Wee loue him, because he loued* 1. Ioh. 4. 19. *vs first.* And as to be beloued of God, is a blessing beyond all comparison, a treasure not to be vttered, so their loue to him is a fruit, which no man is able to conceiue the nature of, but they alone in whose hearts his loue is first shed forth, and they certainly perswaded thereof.

And as they loue God the Father, so doe they loue Christ his Sonne, who hath redeemed them from the thraldome of their sinnes; and their loue to him is likewise caused, by his loue which was first made knowne to them, and is exprest in this, that while they were his enemies, he died for them, that they should be Rom. 5. 8. 9. 10.



Rom. 8. 15.

reconciled to God his Father, and be made the Sonnes of God by adoption in him. And greater loue then this hath no man, that one should die for his enemies (and specially such a one ) to bring them to so great honour, therefore their loue to him is also vnspeakeable.

1. Ioh. 5. 1.

And as they loue God the Father, and Christ the Redeemer, so loue they the children of God who are borne of him, and made partakers with them of his grace and loue in Christ; As it is written, *He that loneth him that begetteth, loneth him also that is begotten of him.*

Ioh. 3. 5.

And this their loue vnto the children of God, as it is not now for naturall respects, though in that regard they also loue them, but because they are in grace and loue with God, and do belong to Christ, whom they serue and belong vnto: So their loue vnto them is heavenly and spirituall, and such as no man hath, nor can attaine vnto, vnlesse he be borne from aboue of water and the Spirit, as they are. For the children of this world who are borne but of flesh, as they know not the children of God ( that are borne & begotten of him ) because they know not him that hath begotten them, nor Christ whom they serue and follow: so neither doe, nor can they loue them for his sake, nor haue part and fellowship with them in their spirituall and heavenly communion. They pray together as children of one Father the Lord of hosts, and praise his name with one accord;

1. Cor. 12. 26. 27

Rom. 12. 15. 16.

Luk. 16. 9.

they suffer together as members of one bodie, euen that body whereof Christ is the head; they weepe together, and they reioyce together, and are of like affection one towards another; and if any of them haue this worlds goods, (called in Scripture the vnrighteous Mammon, because of the vnrighteous vse which the louers thereof doe applie them to,) they (according to the commandement of their Lord, like vnto the vniust Steward) make them friends therewith. If Christ hunger, they feed him; If he thirst, they giue him to drink;

If

If he be naked, they cloth him; If he be sicke or in prison, they visit him. And though he himselfe be now in heauen, & they cannot do it to him, neither needeth he as touching his owne person, yet in so much as they do it to his brethren the children of God, they doe it to him, and he and his Father both, will be their friends in time of neede, and will receiue them into euerlasting habitation. Yea though they haue not the plentie of this worlds goods, but shall out of their pennury cast into this his treasure, the least mite, or shall giue to eate, to any of the seruants of God, and bretheren of Christ, out of their scarcitie, the least portion of bread or oyle, or but a cup of cold water to drinke, because they belong to Christ, they shall not lose their reward, but in the day when he shall come in his glory, and all his holy Angells with him. And when he shall sit in the Throne of his glory, and that all, of all nations shal be gathered before him & called to accompt, he will say vnto them, *Come yee blessed of my Father, inherit the kingdome prepared for you, from the foundation of the world; for I was an hungry, and yee fed me; I was a thirst, and ye gaue me drinke; I was naked, & ye clothed me, &c.* And whereas on the other side, he will say vnto all that haue not done any of these things for his sake. *Go ye cursed into euerlasting fire, prepared for the Diuell and his Angells; for I was a hungry, and ye gaue me no meate; I was a thirst and ye gaue me no drinke; I was naked, and ye clothed me not, &c.*

For the loue that is showed to the children of God, the bretheren of Christ, because they belong to him. Of all the fruits and workes of righteousness, that can be performed by man, to man, is of greatest esteeme with God, and hath the promise of reward aboue them all, not by reason of any worthines of desert, that is therein, but onely for his promise sake, and because it pleaseth him for his Sonne Christs sake, so to accept of it and reward it. And therefore for this especially shall all men be called to accompt in the day of iudgement, and iudged.



judged according as they haue done, or haue not done the same. And because it is the chiefeft fruit, whereby the inward estate of the children of God is knowne and discerned from the children of this world, in whom it is not, but the contrary euills. Therefore doth the Lord put vs in minde thereof afore hand, because we should now in our life times before that day commeth, learne to know the Lord, that we may also know the children of God, and loue them. *Hereby we know that we are translated from Death to life, because we loue the brethren. And hereby we know that we loue the children of God, when we loue God and keepe his Commaundements.*

1.Ioh.3.14.5.2.

And last of all this fruit of faith doth extend it selfe to euery man else whatioeuer, (onely such excepted) as doe hate God, and haue blasphemed the holy Ghost, whose sinne shall neuer be forgiuen them, neither in this world, nor in the world to come, who may not be prayed for, but are to be held as execrable vnto the day of the Lord. They loue (I say) all men as brethren, yea euen their enemies, and knowing that they are both, (as touching nature) descended of one stocke, and that they themselues were once far off, and strangers from the Common-wealth of Israell as well as they, and also that God doth as freely inuite them, and call vpon them to repent and belieue his Gospell as he did them. And because no man can tell when, or to whom God will giue repentance and remission of sinnes, therefore they loue them as brethren, and do exhort and beseech them dayly that they would repent and turne vnto God, and humbly confesse their sinnes vnto him, and earnestly seeke and desire grace & mercie at his hands, declaring vnto them what great things he hath done for the redemption of man, and what grace and loue (they for their parts) haue already found, who were by sin as far spent as they. Though they hate these, yet do they loue them, and pray vnto God for them with many teares. If they hunger they feed them, If they thirst they giue them

them to drinke, If they want clothing, or harbor, or be in any other kind of distresse, they (according to that portion God hath giuen them,) minister vnto them. If they curse them, yet they blesse them, If they persecute and kill them, yet still they loue them, and make request to God for them, that he would not lay their sinne to their charge, but forgiue them. This is the perfection which the Scriptures speake of, the new commandement, the garment washt white in the bloud of the Lambe, the righteousness of Saints, euen that righteousness which exceedeth the righteousness of the Scribes and Pharises; yea, and the faire pretended righteousness of all pharisaicall vnregenerate christians, who for a like kind of stricknes, in some such outward obseruations, would faine be counted holy, though their hearts were neuer sanctified: This fruit, I say, doth far surmount their blade also: This is the first resurrection, which the Spirit mentioneth, saying, *Blessed and holy is he which hath part in the first Resurrection, on such the second death shall haue no power.* These are they that be risen with Christ, and seeke those things that are aboue where Christ sitteth at the right hand of God, to whom old things are past away, and all things are become new, these are not of the world, neither doe they loue the world, nor the things of the world, but the loue of God the Father is in their hearts, and the loue of Christ, their conuersation is in heauen, and they minde heauenly things: the Lord their God is now their portion, he is their refuge in all times of neede, in all their distresses they flie to him for succour, and from his hands onely do they expect reliefe; therefore to him onely do they pray as to their God and Father, on his name they call, and on no other, earely in the morning, and late in the euening with broaken and contrite hearts, (the sacrifice which he neuer did despise) come they before him, and humbling themselues, their soules and bodies at his footestoole, confesse vnto him their great weaknes, and

Rom. 12.20.

ver. 14.

Act. 7.60.

Mat. 5.48.

Iob 7.34.35.

Reu. 7.14.

Mat. 5.20.

Reu. 20.6.

Col. 3.1.2.

2. Cor. 5.17.

Ioh. 17.16.

1. Ioh. 2.15.

Phil. 3.20.



vnworthines, and knowing they haue no other God or Father, in whom they may put their trust, but him alone: Therefore in sure consideration of his grace and loue, being confounded in themselves and ashamed, as touching their owne will and workes, and giuing all praise and honour vnto his holy name, they do beseech him, (though they be not worthy the least of his mercies) that he would be pleased (notwithstanding) to extend his grace and loue vnto them, and poure forth his holy Spirit, the ruler and gouernour of his kingdom here on earth, into their hearts, to comfort, sanctifie, and guide them in his truth, that being guided and sanctified thereby, they may euermore doe his will, obey his commandements, and walke before him here on earth, euen as his holy Angells and seruants doe in heauen. And acknowledging his goodnes towards them, his prouidence, and care, in feeding and cloathing them, and giuing them all other things which the necessities of this their present life requires; do request him also, that he would dayly supply and continue the same, with his continuall blessing thereon, receiuing them alwayes with thanksgiuing, knowing that they are all sanctified by his word and prayer. And calling to mind their manifold sinnes and trespasses, which they in their flesh and bodies of death doe dayly commit against him, poure out their soules in teares before him, bewailing their wretchednes and miserie herein, beseeching him for his Son Iesus Christ his sake, through whom they haue now great confidence of his grace, that he would not lay their sinnes to their charge, but forgiue them, hauing also a true testimonie in their consciences (which they likewise cleere before him) that they are at peace with all men, and doe forgiue euen their enemies; and so withall doe earnestly intreate him, that he would vouchsafe them his gracious and Fatherly perfection to sustaine and keep them, that no temptation may at any time preuaile against them

them, to leade, or any way to induce them to commit euill in his sight, but that they may by the power of his grace and holy Spirit withstand the same. And so reposing their trust and whole affiance in him, they rest in peace, knowing also, and acknowledging that the kingdome and the power, and the glory is his for euer and euer *Amen*. Thus these iust and sanctified seruants of God, goe one from strength to strength, as the Prophet speaketh, and from faith to faith, neuer giuing ouer, nor turning backe, nor falling away from the liuing God, like those that haue an euill heart and vnfaithfull, but still step forward, drawing neerer and neerer vnto God, with a true and good heart in the full assurance of faith, vntill they come to see his face in the promised Ierusalem. For the iust doe liue by faith, as it is written, *For yet a little while, and he that shall come will come, and will not tarry. Now the iust shall liue by faith: But if any draw backe, my Soule shall haue no pleasure in them. But saith the Apostle we are not of them, that draw backe to perdition, but of them that follow faith, vnto the saving of the Soule.* In these words, he putterh a plaine difference, & doth distinguish between them, whose hearts being euill, and vnfaithfull, do turne backe to perdition, and them whose hearts are true and iust, and who hauing the full assurance of faith, doe perseuere and continue vnto the saluation of their soules. As if he should haue said: There be some indeed (whose hearts were neuer sanctified by the faith of Gods elect, the faith of *Abraham*; But onely by a generall kind of faith, their outward parts, their house was a little Superficialle swept, which fall backe to destruction; (*but we*) meaning himselfe, and such sanctified soules with him, as himselfe was, we are not of that sort, but of another, euen of them which doe beleue after another maner, who haue the faith of *Abraham*, the faith of Gods elect, the effectuall faith, the faith of Christ, the faith that worketh by loue, the faith which maketh a sinner iust, the

Rom. I. 17.

Heb. 10. 37. 38.  
39.



1. Ioh. 2. 19.

Ioh. 12. 5.

ver. 6.

Ioh. 6.

ver. 64.

ver. 65.

Mat. 11. 28.

Ioh. 6. 37.

faith by which the iust doe liue, and are saued. Which very thing Saint Iohn also cleereth, speaking of the Antichrists, that were gone out from them. *They went out from vs (saith he) but they were not of vs; If they had bin of vs, they would no doubt, haue continued with vs; But they went out from vs, that it might be made manifest, that they were not all of vs.* In which words he proueth plainly, that if they had euer beene of the faithfull sort, (namely the sanctified in heart) whereof Iohn was one, they had neuer fallen back, but had (without all doubt) continued, but by this their falling off, it was made manifest (which was not so cleere before) that they were neuer of them, what outward shewes soeuer they made. The very same (again) is manifest concerning Judas; for after he had plaid his treacherous part, that he was discouered and burst in peeces, the Spirit of God taking notice of his former pretended charitie to the poore, which he vttered in these words. *Why was not this oyntment sold for three hundred pence, and giuen to the poore; And of this euill couetuous and theuish heart at the same time, he saith, This he spake, not that he cared for the poore, but because he was a theefe, and had the bag, and bare what was put therein.* So that Judas was neuer any of the faithfull, his heart was neuer vpright from the beginning, he believed not in his heart vnto Iustification, he had not the faith of the Saints, the faith that worketh by loue, the faith of Christ, as Christ himselfe testifieth against him, saying, *But there are some of you which be- lieueneth not, and Judas was one of them, and the speciall man aimed at, as Saint Iohn in the next wordes noteth, saying, For Iesus knew from the beginning, who they were that believed not, and who should betray him. And Iesus said vnto them, therefore said I vnto you, that no man can come vnto me, except it be giuen him of my Father.* Meaning by comming vnto him, believing in him vnto iustification, as he said, *Come vnto me all ye that are weary and heavy laden, &c.* And againe, *All that the Father giueth me, commeth*

*commeth to me, and him that commeth to me I will in no wise cast out.* Therefore the text saith. *From that time many of his Disciples went backe, and walked no more with him.* ver. 66. And *Indas* though he taried after them (yet a while) it was but to make vp the full measure of his sinnes; For his heart was then as euill, if not worse then theirs, as Christ testifieth to his face, in the presence and hearing of the other Apostles, saying, *Haue I not chosen you* ver. 70. *twelue, and one of you is a Diuell.* This he spake of *Indas*, and though he be here said among the rest to be chosen, it is to be vnderstood but of his outward office, and in respect of the common gifts of the Spirit which he had receiued.

And although this was the case of *Indas*, and of his fellow disciples, who could not relish the words of eternall life, which Christ spake, saying, *Except ye eate the* ver. 53. 54. *flesh of the Sonne of man, and drinke his blood, ye haue no life in you:* and the case of those Antichrists, and of those vnfaithfull euill hearted draw-backs, as it hath been the case of many thousands more, and is still at this day; yet the case of *Peter*, of *Iohn*, and the rest of the Apostles was far otherwise, as is now also the case of all regenerate true hearted Christians; they beleue to the sauing of the soule; they eate the flesh of the Sonne of man, and drinke his blood, spiritually by faith, and haue eternall life abiding in them; they dwell in Christ, and Christ in them; they are borne of God, and therefore draw not backe, sinne not to perdition, for the seed whereby they are begotten remaineth in them, neither can they so sinne, because they are borne of God; nay, they are sealed (by the holy Spirit of promise) vnto the day of redemption; they ouercome the world, endure and keepe his words and works vnto the end; they are the liuely stones of Gods temple, built vpon the chiefe corner stone, who are made a spiritual house, to offer vp spirituall sacrifices acceptable to God by Iesus Christ; 1. Pet. 2. 5, 6. his Church, against which, the gates of hell shall not

Math. 16. 18.



Rom. 7. 22.

Luk. 6. 45.

2. Cor. 13. 8;  
Math. 7. 18.

Reu. 2. 25, 26.

Psal. 69. 28.

preuaile; they are the good ground spoken of, the good trees, which cannot bring forth euill fruit, but good only; the euill which they doe (at any time) is not their fruit, because it proceedeth not from their hearts, but is done vnwillingly, through weaknesse, for in their hearts they serue the law of God. The Scriptures account that to be a mans fruite, which cometh from his heart, whether it be good or euill, because thereby the nature of the fountaine (which is the heart) is knowne, as the nature of trees are by their fruite. So that the nature of a good man (I meane that which is borne of the Spirit, not his fleshly nature) is now to bring forth good fruite only, as Christ testifieth, saying, *A good man out of the good treasure of his heart, bringeth forth that which is good. We can do nothing against the truth, saith the Apostle. A good tree cannot bring forth euill fruite.*

And whereas the Scriptures speake so often after this maner: *If ye hold fast vnto the end. If ye continue. Him that ouercometh, and keepeth my words, and works to the end: then are ye his house, then will he approue of ye, then shall ye be saued. And on the contrary, He that looketh behind him; He that endureth not; If any draw backe, or fall away, &c. he is not meete for the kingdome of God; My soule shall haue no pleasure in him; There remaines no more sacrifice for sin.* The drift of the Spirit of God is to informe vs of the different estates and conditions of Christians; of the danger of the one estate, and of the well being and safetie of the other; that so we seeing the difference, and being forewarned thereof, might not depend vpon that which is so dangerous, but strue vnto that, wherein there is safetie.

And where it saith of some, *Let them be blotted out of the booke of the lining. I will put his name out of the booke of life.* The meaning is not, that God will put any mans name out of the booke of life, that is written therein, but his meaning is, that such desperate and wicked persons, as blaspheme his truth and Spirit, shall be set down

as it were with a blot, cursed, vtterly excluded, and pronounced against, for such as there is no hope, or place for repentance, as was *Iudas* and others of his companions, of whom it was foresaid: *Let them be blotted out of the booke of the liuing; let them not be written with the righteous, &c. for they persecue him whom thou hast smitten, they talk to the grieve of those whom thou hast chosen.* So that ver. 28.  
 whereas men may seeme to haue a place among the Saints in the Church of God, and to be in as good an estate as they, by reason of some gifts of the Spirit, which they may receiue, and some alteration the word of God may worke in them; yet) being neuer sanctified in heart, by the faith of the Sonne of God) in time they discouer themselues to be in heart euill, and aduersaries to the truth, and such as God doth by his word exclude and pronouuce cursed children, twice dead, and pluckt ver. 26.  
 vp by the rootes, such as neuer had nor shall haue their names written with his people, in his records of life, which before their discouerie might seeme both to themselves and to others, to haue; and therefore it is said, *And from him that hath not, shall be taken away, even that which he seemeth to haue;* which seemeth also to be Iude 12.  
 an improper speech: for how can that which a man hath not, be said to be taken from him. He; had something, may some say; and it is true, he had heard and receiued the word with ioy, but not in deepnesse of root, not in a good heart, his heart was neuer sanctified by faith, like vnto his, that brought forth fruit, he was enlightened, and had tasted of the good word of God, and of the powers of the world to come; but he seemed and made shew to haue more, he presumed (no doubt) that his name was written in the booke of life, which was more then that he had receiued could warrant him. Luk. 8. 18.  
 This his pretended shew is now also taken from him, and his name is (openly) by the iust sentence of Gods word, put out of all hope, of being, or euer to be written in the book of life, and he is now (like the earth, which bringeth



Heb. 6. 8.

Luk. 12. 2. 3.

Luk. 8. 18.

bringeth forth nothing but briars and thornes) neere vnto cursing; it is impossible he should now be renewed. *For nothing is secret (saith the text) that shall not be made manifest, nor any thing hid, that shall not be knowne, and come to light; Therefore (saith he) take heed how ye heare. For whosoever hath, to him shall be given, and he shall have abundance; and whosoever hath not, from him shall be taken away, euen that which he seemeth to haue.*

But what is the *booke of life*; for peradventure it is a secret to some? doubtlesse, It is both Gods secret, and reuealed decree or will, concerning such as shal be saued; by that which is reuealed, the secret is made knowne. His secret decree, we haue in the first beginning of our writing shewed, (which briefly is this:) That God (before the world was) foreseeing the fall of mankind, did chuse in Christ a certaine number of them to life and saluation, which were all foreseen and knowne of him, and recorded by his decree, in the roule of Christ, before they were; his reuealed will or decree, (which we haue before also at large exprest) is (briefly this) namely, the speciall promises and testimonies of life and saluation, which are most fully and often recorded, and testified in the Scriptures of God, to, and concerning such persons, in such maner qualified, as we haue before (according to the Scriptures) described. So that euery man so qualified, may see and know, through the Spirit of God, in and by the same records, his name, to wit, his person, soule and body, decreed and recorded of God in Christ, euen from the foundation of the world, to be for life and saluation. This is the *booke of life* of the Lamb slaine, for in him it was and is done, and of this decree there is no alteration. And whereas it seemeth to some, that God doth alter his purpose, and change his word, because he sometimes promiseth blessings and life to men, which (by reason they, on their parts, do not that which he requireth) he performeth not; and likewise threatneth iudgement, which by reason men re-

pent,

Reu. 17. 8.

Reu. 13. 8.

Mal. 3. 6.

pent, he executeth not. The truth is, it doth but so seem to ignorant men, who doe not rightly conceiue of the power of God, nor vnderstand the drift and scope of his word. For God is not like vnto men, to purpose one thing to day, and resolute vpon another to morrow; but whatsoeuer he hath decreed in his heart, shall surely come to passe, though he sometimes vse to speake after the maner of men, because he knoweth they are but men whom he speaketh vnto. He publisheth his Gospell to all men in generall, and doth promise saluation to all men that repent and belecue, and he requireth repentance and faith of all, yet (notwithstanding) but few do repent and belecue, and so come to saluation; doth God therefore alter his purpose, and change his word? He also gaue a law to all men before, and required obedience thereunto, promising life likewise to all that obeyed it, but no man euer kept it, and liued thereby; did God therefore alter his purpose and change his word? nay, God did neuer purpose in his heart, nor promise, that any man should here (in the flesh) keepe his law and liue by it, though the Familists say he did; neither was it giuen to that end, though they affirme it was. For if it had bene so, God would neuer haue giuen the other; nay he knew, such was mans miserable condition by his fall, and the fiery sharpnes of that law against him, that it was so farre impossible for him to keepe the same, and liue thereby, as that it vtterly slue him, and kept him off. Therefore God hauing decreed in his heart to saue some, was pleased to giue the other: if he had not done so, but should haue proceeded against all, for the breach of the first, should he haue done any man wrong? nay, who dare say so? And is he now vniust in publishing his Gospell to all, because he saueth not all? or darrest thou say, he altereth his purpose, and changeth his word; nay, let God be true and vchangeable, and all men liars and moueable. Men are as backward and vnwilling, and haue as little power



Gen. 3. 15.

ver. 15.

Gen. 12. 3.

Gen. 17. 5.

Gen. 21. 12.

Gen. 18. 10.

Gal. 4. 28.

or strength in themselves to obey the Gospell, as they had to keepe the law; nay, such is yet (naturally) the pride and loftinesse of mans heart (as lamentable experience hath long proued,) that he rather desireth to remaine vnder the rule and command of the law, and so seeke life by the works thereof, then to subiect his soule to the rule and commandements of the Gospell, (viz.) to repent of his sinnes from the bottome of his heart, and seeke life by faith in the free grace of God in Iesus Christ, and follow Christ in the regeneration. But so it is, I say, that before the world was, God did purpose and decree in himselfe, to saue (by the Gospell of his Sonne Iesus Christ) a seed, a remnant, of the foreseene fallen posteritie of mankind, which seed he reserued from the beginning, & cōprehended them in the promise, which he first made to *Adam*, (saying) *The seed of the woman shall breake the Serpents head*. Christ being the principall, and they in him and of him, and seuereth them with him, from the seed of the Serpent, in these words, *And I will put enmitie betweene thee and the woman, and betweene thy seed and her seed*. And afterwards againe, to *Abraham* in these words, *In thy seed shall all nations of the earth be blessed*. Meaning by *thy seed*, Christ, and by *the nations*, those children which God made *Abraham* the father of: as he said, *I haue made thee a father of many nations*; euen they that were to haue the faith of *Abraham*, the seed that were to beleue in that *one seed* Christ. And again in these words, *In Isaac shall thy seed be called*. By all which it is euident, that as Christ was promised, and seuered from the seed of the serpent; so all the seed (betweene whom, and the seed of the serpent, there was to be enmitie) were also promised, as Gods free people, meerly giuen of him to life, and seuered by him also from them; and as *Isaac* was borne by promise, so are they. *At this time will I come* (saith God) *and Sara shall haue a sonne*. So Saint *Paul* saith, *Now we (brethren) as Isaac was, are the children of promise*. And that these children of the pro-

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mise (onely) are the children of God, and counted for the seed, the same Apostle also in another place witnesseth, in these words, *They which are the children of the flesh, are not the children of God; but the children of the promise are counted for the seed.* And they are called the children of God, because also they are borne of God, and adopted through the Spirit of his Son: and therefore God is not ashamed to be called their God, (as he said to *Abraham*, *I will be thy God, and the God of thy seed*) For he hath prepared for them a citie.

Rom. 9.8.

Gen. 17.7.8.  
Heb. 11.16.

Now this seed, as God foreknew them all, and had chosen them in Christ frō the beginning, and predestinated them to be conformed to his image and likeness, who are therefore said to be written in the Lambs book of life, from the foundation of the world. And as he severed them by promise from the seed of the Serpent: so from time to time, hee calleth them, and whom he calleth, hee iustifieth, and whom he iustifieth, them also he glorifieth. He hath not done these things to all. The seed of the Serpent neuer had any of these priuiledges, God neuer chose them in Christ, nor predestinated them to be conformed to his image, neither were they euer written in the Lambs booke of life from the foundation of the world; neither did God euer promise to call, iustifie, and glorifie them, or any of them: therefore God neuer altered his purpose, nor changed his word or promise, as some ignorantly imagine; but there hath been euer enmitie betweene the seed of the serpent and the seed of the woman, euen from the dayes of *Cain* and *Abel* to this present, and shall be to the end, according to the word of the Lord; though they be inlightned, and taste as much of the good word of God, as either *Cain* or the Iewes did. God vieth threatnings (oft times) to bring that seed (which he promised to call) to repentance, he giueth them repentance, he promiseth grace to the repentant, in a speciall particular maner, he giueth them faith also to re-



ceiue it; he promiseth likewise saluation (absolutely) to these beleeuers; he admonisheth them, because they (of themselues) are apt to fall, yea and would fall and perish, if they stood by their owne strength; if God did not sustaine them, and had not ordered and disposed of all things for their safetie and wel being; he commandeth them to watch and to pray, and he giueth them his Spirit, which helpeth their infirmities, without the which they know not what to aske, and it maketh request vnto God for them with sighs and grones which cannot be exprest; not because they may yet perish, but because they should not perish; and for that they are weake and apt to fall, and grieue the Spirit. He also chasteneth them, not for their hurt; nor in his wrath, but that they should not be condemned with the world. And because God hath appointed them to be holy, and so, to saluation; therefore he hath appointed all these things. For as he (before the world was) purposed to saue them, so likewise did he determine of the way and meanes whereby to saue them, and the meanes is as certaine as his decree.

And Gods promises concerning life eternal (to speake properly) are not vpon any conditions, though he doth seeme so to propose them to the world, but they are absolutely free, without any condition of our parts. It is true, God will saue none, but such as repent and beleeue his Gospell, bring forth fruite, endure to the end, &c. yet these are not condicions, for God giueth all these things to his elect, as freely as he gaue Christ vnto them, he conformeth them hereby to the image of Christ; else, grace and saluation were of due debt, by desert, which to teach, is erroneous and Antichristian.

And although God did elect men in Christ from the foundation of the world, yet did not the Elect fall from their Election in the fall of *Adam*, neither did *Adam* himselfe lose his Election by his fall, (as they would infer thereupon:) for Gods Election was not of man,

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considered in his innocencie, but of men; & foreseen fallen; and therefore they are said to be chosen in Christ, who was to be a reconciler and mediator for sinners, and not for innocent persons. So that the obiection of them, which say, if the Elect cannot fall out of Gods fauour, then did not all fall in Adam; If the elect cannot fall from their election, then haue not all sinned; is very carnall and wicked, much like vnto that of the Saduces, which said, *Whose wife shall he be in the Resurrection*, who like fooles, knew not that in the resurrection, they neither marry, nor giue in marriage: So they being ignorant of the wisdom and foreknowledge of God, giue out, If the elect cannot fall from their election, then haue not all sinned: And are as bould, and thinke themselves aswell armed hereby against the certainty and continuance of Gods election, as the Saduces thought themselves against the resurrection; when they came in scorne thereof to pose Christ. But I omit their friuolous obiections, as not hauing any collour of reason, because also we shall haue occasion to cleere those things hereafter.

Thus as we haue said, God first publisheth his Gospel, and all doe enioy some benefit thereby, many are enlightened by it, and are made partakers of some common gifts of the Spirit, but few are made partakers of those which are specially, and peculiar. And this is the order which God doth vse for the calling, sanctifying, and saving of his elect: First, after they are enlightened to know his truth, he calleth them in a speciall maner to repentance; then in the second place by a more excellent gift of the Spirit, he iustificth the repentant soule from his sinnes, and sanctifieth his heart; and then thirdly, they being now ingrafted into Christ their head, doe bring forth fruit in him, as before we haue described. And these are the plantation of God, Esa. 61. 3. the trees of righteousness which the Scriptures speak of. God is the husbandman, and this is the manner of his Ioh. 15. 2. hus.



husbandry: And thus hath he seuered and distinguished his plants, from all carnal vnregenerate Christians, vnder what name or title soeuer they passe, or in what outward estate or Church soeuer they liue. And blessed is that man that hath part with them in those speciall gifts and treasures of life, for on such the second death shall haue no power.

Thus haue we proued that whosoever, is borne from aboue of water and the Spirit, Iustified by faith in Christ, whose names are written in the booke of life fro the foundation of the world, shall neuer fall away, nor haue their names razed out of the booke of life againe. And that God doth neuer alter his purpose or promise, but that all his decrees and promises shall surely come to passe.

Their fift point.

*That there is no Originall sinne, but that all children of all maner of people in the world, as well heathens, Infidels, Idolaters, worshippers of Diuels, all kind of blasphemers, fornicators, & vncleane persons whatsoeuer, (as of the faithfull) are free from all pollution of sinne, both in the conception and birth; and dying before they commit actuall sinnes, are saued.*

Answ.

**T**He truth is, (though to our shame and sorrow it may be spoken) that sin hath taken hold of all the whole posterity of mankind, and all are corrupted by a perpetuall seed of generation originially from *Adam*, so that euery child of man, that is borne of flesh, as well of the faithfull, as of the vnfaithfull, is by nature, the child of pollution and wrath, and dying vnregenerate, perissheth from the glory of God, and from the ioy of his presence for euermore.

This we neede not now to stand to argue (for besides the manifold testimonies of Gods word which testifie against vs, long and lamentable experience hath sufficiently proued it,) and doth dayly proue it vnto vs; so that we haue more need to mourne for our selues in regard

gard of the euill that is sowne in our natures thereby, and to weepe for our children also, which are bred and borne of vs ( as Christ charged the daughters of Ierusalem to doe for themselues, and for their children ) then to stand to dispute the points, or once to question, whether it be so or no. Neuertheles to stop the mouthes off such as doe deny it, we say, that when *Adam* sinned, all sinned together with him, because all mankind were then in him ; and therefore when God cast *Adam* out of Paridice, he cast all his posteritie out of Paracice with him ; and when God cursed the earth, he cursed it not to his person alone, but all that were to come of him, as well yong as old ; which proueth, that as the curse and punishment for the sinne ; so the sinne it selfe claue vnto them, and continueth from generation to generation in them ; else the manifold miseries which were vpon children ( as well as vpon men of yeares ) were vniust. Why should God shut them out of Paradice, and not restore them thither againe, so soone as they were borne, there to haue the same free liberty to eate of the tree of life, as *Adam* had before he fell ? why should God exact at their hands, first so soone as they haue any capacitie, the perfect righteousnesse of the Law, vpon paine of death ( as ye confesse ) if they had eaten with *Adam*, of the tree of knowledge of good and euill ? why should that fiery two edged sword be set to keepe from them also the way of the tree of life ? and why are they subiect to all the calamities that came vpon the earth, by the sin of *Adam* if they fell not with him ? why should God consume them all with their parents, in the dayes of *Noah*, by the floud, some in the wombe, some in the birth, and some newly borne, if they had beene cleane from all pollutions of sinne ? would not God haue spared them, and the world for their sakes ? And why did God then destroy the cities of Sodome and Gomorha, and not spare them as he promised *Abraham* to doe, if he found ten righteous their ? If children  
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1. Cor. 7. 14.

be free from all pollution of sinne, they are not vnrighteous and wicked; and if they may be called holy, they may be called righteous: *Else were your children vncleane, (saith Paul) but now are they holy.* Als also, if vnclean, then polluted, as were the children of the Sodomites (doubtlesse) about all the cities of the world. And so did God (the Iudge of all the world) doe right, in rooting out that wicked generation, as he did also the other of the old world. When *Adam* fell, he did not only commit a fault, but by the same his fault, he not only brought vpon himselfe death and wrath, but fell into a gulf of pollution and wickednesse, both soule and bodie. Nay, when he receiued grace, it did not rid and free him of that naturall corruption, whereinto the whole man was plunged, insomuch as he could not increafe and multiply, but all the increafe that came of him, must necessarily be of the same nature that he was, both bodies and spirits. For to what did God say, *Increafe and multiply, and replenisht the earth &c*: was it to a senceles body, not hauing the breath of life, or was it to the whole man in whom God had breathed the breath of life, who was thereby made a liuing soule? It is true, the Spirit is from heauen, of God that gaue it, and therefore (especially) is *Adam* called, *The Son of God*: and all mankind are said to be the *offspring of God*; not that God doth breath in euery perticular child of man, in the wombe, the breath of life immediately from himselfe, in the same maner as he did vnto *Adam*. Nay he did it then once for all, insomuch as if God had executed his iustice on *Adam*, immediately vpon his transgression, we all had beene hid and had perisht in him both spirits and bodies; whereas he being spared brought forth and replenisht the earth, else man were inferior to all creatures. We reade that God created euery thing to haue seede in it selfe, according to his kind, and all creatures do (we see) produce and bring forth their like, by the word and prouidence of God, when God said, *bring forth,*

Gen. 1. 2. 8.

Act. 17. 26. 29.

Gen. 1. 2. 4.

forth, he gaue power by the same his word, to the creatures he had made (through the meanes he had ordained) to doe their office he had set them in. Euery tree hath it seed in it selfe, the seed being sowne in the earth, increaseth to roote, and then to branches, and afterward bringeth forth fruit, or seed againe, nothing differing from the seed that was first sowne. And as an euill tree bringeth forth seed as euill as it selfe; so doth man beget and bring forth as euill and corrupt as himselfe. For so saith *Iob*, *For how can a cleane thing come out of that which is vncleane?* And *Dauid* saith of himselfe, *that he was shaped in iniquitie, and in sinne his mother conceived him.* If the fountaine from whence *Dauid* came, was vncleane, how could he be cleane? That which moued *Dauid* to call this to minde, was not so much any thing concerning his mother, as himselfe; the apprehension of his owne present sinne he was fallen into, which he was now lamenting and confessing before God, vrged him to call to mind his first beginning, and in his confession to charge himselfe with sin, euen from the time that his mother first conceived him, and confelleth the same also to his owne shame and confusion, thereby to cut off all good opinion of himselfe; as touching his originall first estate, which he had by his naturall conception and first birth, the more to confirme vnto his soule the necessitie of the second new-birth from aboue. For he knew that *Adam* by his sinne had not only polluted himselfe in soule and bodie, and was fallen from his first integritie of nature and blessed estate he was in, but that the same euill seed (which then was sowne in the heart of *Adam*) hath brought forth so great increase, that it hath polluted and made vncleane the hearts and natures of all that come of him. As also another testifieth, saying, *The graine of euill seed was sowne in the heart of Adam from the beginning, and how much ungodlinesse hath it brought up vnto this time? and how much shall it yet bring forth vntill the time of threshing come?*

*Iob 14.4.*

*Psalm 51.5.*

*4. Eldras.*



## A Discoverie of the Errors

Ponder now with thy selfe, how great fruit of wickednesse, the  
 graine of euill seed hath brought forth; and when the eares  
 shall be cut downe, how great a floore shall they fill? In which  
 words this holy Prophet plainly sheweth, that their first  
 graine, namely, the sin which was first sowne in *Adams*  
 heart, was, and is, the original root and first ground of all  
 sin, that hath sprung vp & shall spring vp in the hearts  
 of all his posteritie to the worlds end, and so of all their  
 misery; and therefore he saith againe, *Oh thou Adam,*  
*what hast thou done? for though it was thou that hast sinned,*  
*thou art not false alone, but we all that some of thee.* The  
 very same also doth Saint *Paul* affirme, (hauing spoken,  
 and being speaking of the reconciliation, grace, and life  
 eternall, which is by the death and life of *Christ* onely  
 attainable) wherefore saith he, *As by one man sin entred*  
*into the world, and death by sin, and so death passed vpon all*  
*men, in whom all men haue sinned,* and so forward, setting  
 it downe, not as a thing in question, but as wel known,  
 shewing that as by one, euen *Adam*, sinne entred into  
 the hearts of all men, and death is passed vpon them,  
 for that all (by that meanes) haue sinned: so grace and  
 life, is by one, euen *Christ*, and none shall liue, but by  
 him. And that not any one man whatsoeuer, old or  
 yong, male or female, shall euer enter into life, except  
 he be changed from that he is by nature, by a heauen-  
 ly power of grace through the Spirit; *Christ* himselte  
 fully ratifieth and confirmeth, saying; *Verily I say vnto*  
*thee, except a man be borne againe, he cannot see the kingdom*  
*of God.* And againe the second time, *Verily, verily, I say*  
*vnto thee, except a man be borne of water and the Spirit, he*  
*cannot enter into the kingdome of God.* Meaning by a man,  
 euery child of man, (without exception) of what age  
 or sex soeuer, if he be one conceiued and borne of flesh,  
 he must be borne againe of water and of the Spirit, or  
 else he cannot be saued. Meaning by *water*, a heauenly  
 power, whereby the heart, which is naturally (euen  
 from the birth) hard and stubburne, being seasoned  
 with

Rom. 5. 12, 13,  
 14, 15, 16, 17,  
 18, 19, 20, 21.

Joh. 3. 3.

ver. 5.

with *Adams* sinne, euen from the conception, is dissolued and made meeke and tender as water; and by *the spirit*, a heauenly gift of the holy Ghost, which comforteth his tender heart, and brings vnto it from God (in and through Christ) peace and ioy vnspeakable; and that children are capable of this, in and from the womb, let the babe which sprang in his mothers wombe for ioy, giue testimonie. And if any shall say, Christ doth not call a child (new borne) a *man*; let him reade these words of Christ: *A woman when she travaileth hath sorrow because her houre is nigh; but as soone as she is deliuered of Ioh. 16. 21. the child, she remembreth no more the paine, for ioy that a man is borne into the world.*

If children dying before they commit actuall sinne are saued, because they haue no originall pollution of sinne, (as these silly men say;) then Christ died not for children, neither was he promised vnto them, nor yet are they saued by him, but by their owne innocencie; and so this promise, *The Seed of the woman shall bruiſe the serpens head*, belonged only to *Adam* and *Eua*, and not to any of their children, because they were to be borne all innocents, without sinne. These, with many other absurdities will follow from this their doctrine. But it is an error, as their other points are; and therefore error must needs be the consequence of it. If one should aske these men, at what age a child may commit an actuall sinne, whereby it doth lose it innocencie and perfection of nature; and then at what age it is capable of the new birth; and also why the lust or thought of euill in the heart, as well as an act of euill, may not take their innocencie and vertue of nature from them. It is much to be maruelled, what answers they would make. But to leaue them to better conderations, hoping they will now see their folly, and learne to be wiser for time to come.

*Absurdities.*

*Gen. 3. 15.*



Their sixth point.

*That none ought to be baptized but such men and women of yeares onely, as haue attained to true repentance and iustifying faith, being both in the account of the Church and in the sight of God regenerate persons: and that the baptisme of children vsed, is no baptisme at all, but is the marke of the Beast spoken of in Reuelat. 13.*

Answ.

**T**He doctrine of the Church of God, is, that not onely such men and women (of yeares) as haue true repentance and iustifying faith, but that all which do beleue Iesus to be the Christ, and acknowledge him, submitting themselues to be informed and guided by his word and Gospell, may be baptized, though as yet they neither haue true repentance nor iustifying faith; and that the children of all such may be baptized.

That such as haue true repentance & iustifying faith may be baptized, it is granted of all men (without any further consideration) to be past all question; but it is euident there may be such, who yet (notwithstanding) may not lawfully be baptized. *Cornelius, Lydia,* and the Eunuch, were true worshippers of God, as the Spirit testifieth of them, and therefore had both true repentance & iustifying faith before they knew Christ to be come in the flesh, yet these might not be baptized till they did know and acknowledge Christ to be come in the flesh, and that Iesus Christ was he: but Christ being manifested vnto them, the Scriptures concerning him being vnfolded, and God opening their hearts to attend vnto the same, and they beleeuing the truth thereof, were baptized, being now (of all other) the meetest persons therefore. For we are to know, that when Christ came into the world, he found the people in seuerall conditions; some (though but few) very true Israelites, who had both repentance and iustifying faith before Christ, as touching his personall appearing  
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A& 10.31.  
vcl 32.

in the flesh, was known vnto them as *Simeon, Nathaniel*, those before named and others; For the same way to saluation that is now, was euer, euen from the dayes of *Abell*, and shall be to the end; as repentance from dead workes, and faith towards God &c. And some poore repentant sinners and these were few also; which had not yet Iustifying faith, but onely traueilling vnder the burthen of their sins, did much desire to be releiued. Such were those poore, which are spoken of, the bruised and heavy laden, Sicke, lost, dead, &c. And others were they, that had neither repentance, nor faith, as the multitudes of the Iewes, and of the whole world: and to these seuerall sorts of people, the Gospell was preached in seuerall maners. To the first sort, that Christ was now come, euen the messenger of the couenant, whom they desired in their hearts to see and heare, as one that did spiritually dwell in their hearts already, these, beleeuing, were baptized. To the second was preached, that Christ is come, and also that the glad tidings of peace, and reconciliation with God, in him, did belong to them, in particular, and therefore Christ calleth these, particularly, saying, *Come vnto me all ye &c.* Againe, *The Sonne of man is come to seeke and saue that which is lost, &c.* The poore haue the Gospell preached vnto them: and these beleeuing and acknowledging Christ, were baptized. And to the other third sort, Christ was not to be preached in any such special peculiar manner, as to the former, but more generally, as namely, that Christ is come in the flesh &c: and that repentance and remission of sinnes is granted in his name; so that whosoeuer doth repent and beleeue the Gospell, shalbe saued. Now they that did beleeue, and accknowledge the truth of these things; as *Iudas*, the many disciples mentioned in the fourth and sixt of *Iohn*, the thornie and stony ground, *Simon Magnus*, with many others, were, and might lawfully be baptized, though they had not yet true repentance, nor iustifying faith. Nay

Heb. I. 1.



Luk. 13. 24.

Mat. 7. 15.

19.

21.

22.

23.

Ioh. 6. 64.

it is manifest that neither Christ, nor his Apostles, did reiect any from the outward baptisme, for the want thereof, so as they did belecue, and outwardly submit themselves, to the doctrine of the Gospell. Yet neuertheles, Christ did not, neither did his holy Apostles, therevpon Iustifie them; For then neither he, nor they, would (so soone after) haue made such exceptions, and write so suspitiously as they did of many of them; saying, *Striue to enter in at the straight gate; for many I say vnto you, will seek to enter in, and shall not be able. Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are rauening wolues. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen. Many will say vnto me in that day, Lord, Lord, haue we not prophesied in thy name, and in thy name cast out diuells, and in thy name done many great workes; And then will I professe vnto them, I neuer knew you, depart from me yee that worke iniquity. Except ye eate the flesh of the Sonne of man, and drinke his bloud, ye haue no life in you. But there are some of you that beleue not. All these things Christ spake vnto his Disciples, who though they did beleue, & were baptized, yet they had not (al of them) eaten of his flesh, and drunke of his bloud; all did not beleue in him vnto iustification of life, all brought not forth good fruit; And therefore he saith, No man can come vnto me except it be giuen him of my Father. And euery branch that beareth not fruit in me, he taketh away; And euery branch that beareth fruit, he purgeth it, that it may bring forth more fruite. So that men may beleue after a generall maner, and be baptized, and be (in some sort) branches in the vine, in regard of the outward profession thereof, receiue great gifts, doe wonderfull workes, in the name of Christ, and yet not be come to Christ, not haue the faith of Christ, which iustifieth, not beare fruit in him. And it will come to passe, that*  
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in the day of iudgement, he will say vnto them, *Depart Mat. 7. 23.*  
*from me yee that worke iniquity, I neuer know yee.* And the  
Apostles (also) writing to the Churches of their times,  
where all were beleeuers, and baptized, (and that law-  
fully) say, that (such among them) as had not the  
Spirit of Christ, were none of his; and doe charge some  
of them to be carnall and contentious, striuing about  
their outward baptisme, some will be of *Paul*, some of *1. Cor. 3. 4.*  
*Cephas*, some of *Apollo*, and some of *Christ*. As if this  
baptisme, and the worthinesse of the person, by whom  
they were baptized, did make them happy, and some  
of them, better then other. Some againe there were,  
that did set light by the Apostles of Christ, & esteemed  
better of some other false Apostles; Some were vncleane  
lasciuious persons, *I feare* (saith *Paul* to some) *that when 1. Cor. 12. 30.*  
*I come, I shall not find you such as I would, and that I shall*  
*be found vnto you such as you would not. Examine your selues 2. Cor. 13. 5.*  
(saith he) *whether ye be in the faith, Prone your selues, know*  
*ye not your owne selues, that Iesus Christ is in you, except ye*  
*be reprobates.* By which it is euident, that men may be-  
leeue, and be baptized, and yet not be in the faith of  
Christ, nor know Christ to be in them, which (to  
know) is the faith that Christians must haue, if they  
be not reprobates. Againe, some they charged with the  
want of the knowledge of God; And some that denied  
the resurrection of the dead; And some that made their  
belly their God, and minded earthly things; some to  
be false Apostles, false teachers, such as taught heresies,  
some false brethren; some couetous persons, some hi-  
pocrites; some that raised needlesse questions about the  
Law; some that taught circumcision necessary to sal-  
uation, and that Christians must be circumcised, or  
they could not be saued; some were whisperers, Back-  
biters; some were louers of pleasures, more then louers  
of God, treacherous, high minded, yea, and what not;  
And yet all beleeuers, and Lawfully baptized, and were  
in the Churches, euen in the Apostles times, but not so  
ap:



Act. 8. 22.

approved of them, as some others were; They did not account of all whom they baptized, to haue true repentance, and Iustifying faith, neither before they baptized them, nor after, for they knew, that it neuer was, nor could be so, some would proue false in heart, and in some the grace of God did not yet appeare, vnto iustification; therefore they sensured none, till they saw iust cause, neither did they iustifie any, till they saw prooffe of their faith, but then they did, to both their comforts and consolations. Nay, when they saw great cause of feare and suspicion of many, yet they vsed strong arguments and perswasions to bring them to repentance, as we see how they both spake, and write. They did not easily reiect any, no not an Hereticke, without twise or thrise admonition; And when *Simon Magus* discovered himselfe, to be in the gall of bitterness, and that *Peter* saw his heart was not right in the sight of God, yet *Peter* cast him not off, but said vnto him, *Repent thy selfe therefore of thy wickednes, and pray God, If perhaps the thoughts of thine heart may be forgiven thee.*

Now if this was the estate of the Church in the dayes of Christ and his Apostles, how may we thinke it can be better now (nay) but whē we striue to make it better we make it worse. As concerning the inward estate, the gifts of the Spirit, and power, that then were in the Apostles and faithfull seruants of Christ, both in the respect of the Administration of the word, grace of life and peace, and workes of righteousness, I am sure we all come short of: and shall we thinke to outstrip them in the outward? Nay, doubtles, I would we could (therein) but compare with them, so we did also partake of some of their inward graces; otherwise the outward can doe vs small pleasure. It is an euident signe, that where there is much contending about the outward forme, externall washings, and such like, the inward purification of the heart is little thought of.

So

So then, as concerning the outward estate of the Church, we conclude, that as from the beginning there was *Cain*, a beleeuier and sacrificer, as was *Abel*, though *Abel* had iustifying faith, and not *Cain*; and as *Ismael* was circumcised as well as *Isaac*, though *Ismael* might not inherite the heavenly promises as well as *Isaac*; and as in the Church of the Jewes from time to time, all that acknowledge that true God and his word, and did submit themselves to the outward ordinances of the law, were circumcised, and were Jewes outwardly, though but few were Jewes inwardly, and circumcised in heart: so was it in the dayes of Christ and his Apostles, so is it now, and so shall it be to the end; Christ himselfe went neuer about to alter this, but both he and his Apostles baptized those that did beleue, and acknowledge him, and submit themselves to be informed by his word, though they had not yet either true repentance, or iustifying faith. For they knew, that such a beleefe and profession, as made men meet for outward baptisme, might be, where iustifying faith was not; and that both, that beleefe, profession, and baptisme, did but make a Christian outwardly, as the outward profession and circumcision of the Jewes did but make a Jew outwardly; and no better did they iudge, or conclude of any, but when they saw better cause.

Now concerning the baptizing of children, (which they say is no baptisme at all, but do call it *the marke of the Beast*;) we affirme that the children of all such beleeuers (as may themselves be baptized) may also be baptized, and that it is not, nor can be the marke of the Beast, spoken of, but is true outward baptisme. First, to auoid many of their vaine and idle obiections, and that we may come the more cleerer to the point, let vs remember that it is sufficiently proued already, that all haue sinned in *Adam*, and that death is passed on all, for that all haue sinned in him, being polluted from  
H their



their very conceptions; and that (therefore) there is a necessitie of a new birth from aboue, of water and of the Spirit, as wel to the yongest man of dayes or houres, as to the eldest man of yeares. So that whosoever is borne of the flesh, he must be borne again, from aboue of the Spirit, either sooner or later, if he be saued; and that, although repentance and faith be the parts of this new birth, and that repentance hath these parts (whereby it is exprest in men of yeares,) sorrow for sinne, confession of sinne, and desire of pardon, (as we haue before defined;) and that iustifying faith (which is the other part of this new birth) be an assurance or full perswasion wrought in the repentant heart by the Spirit, of the forgiuenesse of his sinnes and reconciliation with God in Iesus Christ, as we haue also defined it; I say, in men of yeares, who also do confesse with the mouth, as it is written, *With the heart man beleueth vnto righteousness, and with the mouth confession is made vnto salvation;* yet (neuerthelesse) the true nature of both these parts of the new birth, may be in another maner defined, and still remaine the same in substance, as the first part is called in Scripture, *A heart of flesh, an humble and contrite heart, a broken heart;* and Saint Paul calleth it, *the fleshy tables of the heart;* in which regard it is called, *the baptisme of water, and the birth of water;* which we define thus, namely, that it is a speciall effect or working of the holy Ghost, whereby the heart (which is naturally hard and stubburne, euen from the birth) is made soft and tender as water, or as flesh is in comparison of a stone, that so it may receiue the impression of the grace and loue of God. The second part, which is called *the baptisme of the holy Ghost and the birth of the Spirit,* we define, to be a speciall gift of the Spirit also, but more excellent, which writeth and sealeth in the soft and tender heart of flesh, grace and peace from God in Christ, and filleth it with heauenly comfort and ioy, like

like vnto that which is said of *Iohn* (being in his mothers womb) when the voice of the salutation of *Mary* sounded in the eares of *Elizabeth*, *The babe leaped in her womb for ioy*; which (doubtlesse) was caused by the Spirit of Christ, in the soule of the child. Now in this sort, children are capable of both the parts, and so of the whole new birth, which in them is no other in nature, but the very same which is in men of yeares, (though it be not outwardly so exprest,) as we may perceiue by the words of *Paul* to the faithfull of the Church of Corinth: *Forasmuch* (saith he) *as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with inke, but with the Spirit of the lining God; not in tables of stone, but in the fleshy tables of the heart.* For as the law of death was written in tables of stone, and all the hard and stonie hearts of the whole posteritie of *Adam*, not onely might, but also did, and doe receiue, even in their very conceptions, a deepe impression thereof: so on the contrary, the law of the Spirit of life, which is in Christ Iesus, euer was, is, and is to be, written in hearts of flesh, soft and tender hearts, and in no other. And therefore it was, that God did promise to take away from his elect the hard and stonie heart, and to giue them a heart of flesh, an humble and broken heart, because his pleasure and promise is, to dwell with such, to reuiue and comfort them, and no other. And to speake plainly (howsoeuer perhaps some doe otherwise conceiue) it is not our act of beleeuing that doth iustifie vs, but it is the free gift of grace, sealed in our hearts by the Spirit of Christ, whereby God iustifieth vs; which grace and Spirit, is the cause of our act of beleeuing, or faith, by which we are so often said in Scripture, to be iustified, where the effect is named for the cause, by reason it is thereby made apparent vnto vs; as also (in another sense) we are said to be iustified by works, because works do demonstrate and make manifest our faith to others,



their very conceptions; and that (therefore) there is a necessitie of a new birth from aboue, of water and of the Spirit, as wel to the yongest man of dayes or houres, as to the eldest man of yeares. So that whosoeuer is borne of the flesh, he must be borne again, from aboue of the Spirit, either sooner or later, if he be saued; and that, although repentance and faith be the parts of this new birth, and that repentance hath these parts (whereby it is exprest in men of yeares,) sorrow for sinne, confession of sinne, and desire of pardon, (as we haue before defined;) and that iustifying faith (which is the other part of this new birth) be an assurance or full perswasion wrought in the repentant heart by the Spirit, of the forgiuenesse of his sinnes and reconciliation with God in Iesus Christ, as we haue also defined it; I say, in men of yeares, who also do confesse with the mouth, as it is written, *With the heart man beleueth vnto righteousness, and with the mouth confession is made vnto salvation;* yet (neuerthelesse) the true nature of both these parts of the new birth, may be in another maner defined, and still remaine the same in substance, as the first part is called in Scripture, *A heart of flesh, an humble and contrite heart, a broken heart;* and Saint Paul calleth it, *the fleshy tables of the heart;* in which regard it is called, *the baptisme of water, and the birth of water;* which we define thus, namely, that it is a speciall effect or working of the holy Ghost, whereby the heart (which is naturally hard and stubburne, euen from the birth) is made soft and tender as water, or as flesh is in comparison of a stone, that so it may receiue the impression of the grace and loue of God. The second part, which is called *the baptisme of the holy Ghost and the birth of the Spirit,* we define, to be a speciall gift of the Spirit also, but more excellent, which writeth and sealeth in the soft and tender heart of flesh, grace and peace from God in Christ, and filleth it with heauenly comfort and ioy, like

like vnto that which is said of *Iohn* (being in his mothers womb) when the voice of the salutation of *Mary* sounded in the eares of *Elizabeth*, *The babe leaped in her womb for ioy*; which (doubtlesse) was caused by the Spirit of Christ, in the soule of the child. Now in this sort, children are capable of both the parts, and so of the whole new birth, which in them is no other in nature, but the very same which is in men of yeares, (though it be not outwardly so exprest,) as we may perceiue by the words of *Paul* to the faithfull of the Church of Corinth: *Forasmuch* (saith he) *as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with inke, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.* For as the law of death was written in tables of stone, and all the hard and stonie hearts of the whole posteritie of *Adam*, not onely might, but also did, and doe receiue, even in their very conceptions, a deepe impression thereof: so on the contrary, the law of the Spirit of life, which is in Christ Iesus, euer was, is, and is to be, written in hearts of flesh, soft and tender hearts, and in no other. And therefore it was, that God did promise to take away from his elect the hard and stonie heart, and to giue them a heart of flesh, an humble and broken heart, because his pleasure and promise is, to dwell with such, to reuiue and comfort them, and no other. And to speake plainly (howsoeuer perhaps some doe otherwise conceiue) it is not our act of beleeuing that doth iustifie vs, but it is the free gift of grace, sealed in our hearts by the Spirit of Christ, whereby God iustifieth vs; which grace and Spirit, is the cause of our act of beleeuing, or faith, by which we are so often said in Scripture, to be iustified, where the effect is named for the cause, by reason it is thereby made apparent vnto vs; as also (in another sense) we are said to be iustified by works, because works do demonstrate and make manifest our faith to others,



Rom. 8.

as it is said of the primitive Church of Rome, that *their faith had shined throughout the world*, meaning by works, which are the effects of faith. So that Saint Paul calleth the faithfull *the Epistle of Christ*, not so much for their act of beleeuing, as in respect of the grace of God, which was written in their hearts by the Spirit of Christ, by which they did now beleue, and crie *Abba, Father*, as it is written, *He hath sent forth the Spirit of his Son into our hearts, which crieth Abba, Father*. And for this cause, the grace of the Gospell is called, *The law of the Spirit of life which is in Christ Iesus*.

These things being so, what should now let, that children may not be baptized. Are they capable (as we see) of regeneration, and are they not capable of the signe thereof? May their hearts be sanctified by the Spirit of Christ, and may not the filth of their flesh be washed off with water? for the baptisme of water, is but *the doing away of the filth of the flesh*, as Saint Peter speaketh; euen as outward circumcision was but the cutting off the fore-skin of the flesh, representing the cutting off the sinnes of the flesh, the circumcision of the heart, as also baptisme doth. For the circumcision, which was the cutting off part of the fore-skin of the flesh; and that baptisme, or washing away the filth of the flesh; we doe not say, that the one was a type of the other, but were both types of one truth, (namely) the baptisme or purification of the heart by faith. So then, if they both aimed at one thing or end, (as shall appeare they did;) then it will evidently appeare also, that by vertue of what precept the one was practised, by vertue of the same precept the other is to be performed and practised. It is also said, that whosoever did omit the practise which that precept required, was to be cut off from among the people, that is to say, that such a person ought not to be acknowledged as one in the outward estate of the Church then vnder the law: so proportionably it will follow, that what person soever, yong or old,

old, that is not baptized, he is also to be cut off, (that is) not to be accounted or numbred, in the outward estate of Christians, now vnder the Gospell. May such beleeuers, as are not sanctified in heart, be baptized, (as before is proued) and may not the children of beleeuers be baptized? Why are the children of beleeuers said to be holy? (the children of vnbeleeuers throwout the whole Scriptures are neuer said to be holy) doubtlesse it is because they are in heart holy; or else because they being the children of the faithfull, haue some promise (as touching the inheritance of life belonging to them) as the children of the faithfull had formerly; and so haue right to enter into the Congregation, where the wayes of life are taught, as they then by circumcision, so these now by baptisme, that they may be informed in the wayes of the Lord; else would there be no difference, betweene the children of the faithfull, and the children of infidels. So that, to this end, is the vnbeleeuing husband said, to be sanctified to the beleeuing wife, and beleeuing wife to the vnbeleeuing husband; because otherwise, if the vnbeleeuer (in this regard) were not sanctified to the beleeuer, then were their children vncleane (that is to say) as the children of infidels, that haue no promise belonging to them, but rather a curse, and therefore are vncleane, and may not enter. Deut. 28. It is therefore meete, seeing God hath put difference betweene the children of the faithfull, and the children of infidels, that they should be distinguished from them, by some outward signe, concerning the same. And what can they haue lesse then baptisme, which can giue to no man any more, then the outward name of a Christian, as circumcision did the outward name of a Iew. It doth neither confer, nor confirme grace to the heart of any, no more then circumcision did. It proueth that a man is a Christian outwardly, and it teacheth that he should be so inwardly; and so did circumcision. It proue a man to be a Iew



Rom. 2.

outwardly, and it taught that he should be a Jew inwardly; yea a Christian inwardly, to speake fully as the truth is; for euery true inward Jew, was a true inward Christian. And to be circumcised in heart, was to be baptized or purified in heart, by faith through the Spirit; as also to be baptized in heart, (by faith through the Spirit) is to be circumcised in heart; for so doth Saint Paul in plaine words affirme, writing to those Christians, whose hearts were sanctified by faith, saying, *And ye are compleate in him which is the head of all principalities and powers, In whom also yee are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ, buried with him in baptisme, wherein also ye are risen with him through the faith of the operation of God, who hath raised him vp from the dead.* In which words (I say) he setteth downe expressly, that the baptisme which saueth, the baptisme whereby we put on Christ, the baptisme whereby our hearts are purged and sanctified, and the sinnes of our flesh done away, whereby we are buried with Christ, and doe rise with him, euen that which is through the faith and operation of the Spirit, is one and the same, with the circumcision of the heart, which he therefore calleth, *the circumcision made without hands, the circumcision of Christ*, whereby also it appeareth clearely, and beyond all contradiction, that the circumcision, or the cutting off the foreskin of the flesh, was a signe and true representation of the doing away of their sinnes, of the clensing of the heart by faith (as now the doing away of the filth of the flesh with the baptisme of water is;) for which vse and end, it was also giuen to Abraham at the first, as this Apostle also declareth in an other place, saying, *And he receiued the signe of circumcision, a seale of the righteousness of the faith which he had, being uncircumcised, that he might be the Father of all them that beleeued, though they be not circumcised, that righteousness might be imputed to them also.* Where he (I say) fully  
 decla-

Rom. 4. 11.

declareth, that the circumcision of the flesh was giuen, not to that end and purpose, as the carnall corrupt Iews imagined, to teach righteousness to be by the Law (which was to make the promise voide, which is to be attained onely by faith, and not by workes) but is taught and directed to the righteousness which is by faith, through the promise in the circumcision of the heart, which *Abraham* had, and which all their seed (of whom God made him the Father) were to haue; and that the circumcision of the flesh was a signe of, and did teach the circumcision of the heart (if any yet question it) the same Apostles words, (a little before) pro- ueth it, where he saith, *For he is not a Iew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Iew which is one within, and the circum-* Rom. 2.  
*cision is of the heart in the Spirit, not in letter; whose praise is not of men, but of God.* Where we see, that there was a Iew outwardly, and a Iew inwardly; a circumcision outward in the flesh, and a circumcision inward of the heart, in the spirit. The outward had but the name, and did onely signifie and teach what should be inwardly in the heart; and that in the heart, was the thing it selfe.

All these things being now thus cleere, we reason thus.

*That if children might once receiue the signe of circumcision of the heart, after the old forme of the Law, then may they now after the new forme of the Gospell.*

*But they might once, after the old forme of the Law.*

*Therefore also now, after the new forme of the Gospell.*

That they might once after the old forme, is past all question. And that they may now after the new forme, we proue thus.

*That which was once for good ends in the time of the Law appointed, and is not by the Gospell disannulled, it is lawfull still.*

*But it was appointed for good ends, that children should receiue the signe of the circumcision of the heart; and it is not*  
*by*



*by the Gospell any way disannulled,*

*Therefore it is lawfull now still.*

But these men obiekt and say, that there is no plaine commandement, nor example, in the new testament for baptising of children.

I answer, It saith oft times, that whole households were baptized, without any exception of children; and we haue small reason to thinke, that beleeuers should be barren more then others. The naming of whole households without any exception, sheweth plainely, that the Spirit of truth neuer intended to exclude children. If he had euer intended any such thing, then (doubtles) would he haue giuen some little touch, or tittle, to that purpose, which he hath neuer done. And to set downe in plaine words (particularly) that children were or might be baptized, there was then no neede, because there were none in those dayes that questioned it, as there might well, and would (doubtlesse) haue beene, if the Apostles had not baptized any, but refused them. If it might be concluded that there were no children in those mentioned Families, as we haue small reason to thinke, that Christians beleeuers, should be more barren then Infidells, (yet) no doubt, in all the Apostles times, some children were offered (as we see some were brought to Christ, and not refused of him) which if the Apostles had once reiected, the Iewes (especially) would haue taken exception against them (as well they might) and haue enquired what should be the reason thereof; and also haue demanded, why children might not aswell be baptized, as before they were circumcised. And the Apostles would haue giuen them answer, and so by that meanes your question had beene dissolued long agoe. But because there were not then, in their dayes any such questioners, nor any cause of any such question, by them giuen: therefore they tooke no care, either to set downe in particular, that children were, or might be baptized,  
nor

nor yet to shew any one the least exception against it, for they knew it was not a matter of such consequence, as you imagine. If they had either scene or forescene any such dangerous euill, as you conceiue, you see in it, as that it was or would be the marke of the Beast, which the Spirit speaketh of, they would certainly haue foretold and forewarned the Church of it (as they haue done of other things, which in your sight is of lesse moment,) that so either it might not haue taken such great place as it hath, or else (at least) that the people of God might (without so great difficultie) haue scene what a dangerous euill it was, or would come to, and with constancie and comfort haue auoided and withstood it; but they being guided by the holy Ghost, haue done whatsoeuer was needfull. Againe, if there must needs be a plaine word, either by some precept or example, exprest, for the prooue of whatsoeuer may be practised among Christians; then where finde we any where written, that women (in particular) may partake in the Sacrament of the Supper, though (doubtlesse) it may be soundly prooued by argument from Scripture, that women may partake therein, as we haue already proued children may be baptized. If I should now demand of you your warrant, for a man to baptize himselfe; I much maruell where you would finde such a practise in all the new Testament of Christ; I am sure it would be a taske too hard for you to find. Well, to let passe those things, we will now go on. When the Apostle *Peter* spake of the baptisme which saueth, lest any should mistake him what baptisme he meant, he saith, *Not the doing away of the filth of the flesh.* So if any of the Apostles or pen-men of the Scriptures; when they did set downe that whole households were baptized, or at any other time, had but said, except yong children, it had been enough. And if they had so said, what occasion might the Iewes haue taken, to except and obiect against it. Might they not haue reasoned

Mr. Smith baptized himselfe first, and then Mr. Helwis, and John Morton, with the rest.



against it thus: Doth Christ the messenger of the covenant of peace, and Preacher of good tidings, deale more hardly now (in this time of the plentie of grace) then he did before in the time of the law? Might children then be admitted by circumcision into the congregation of the Lord, and may they not now by baptisme? They were formerly called Jewes, and counted of the seed of *Abraham*, in whom a blessing by promise was to be expected, as namely, that God would call a seed, out of that stocke or seed, which should inherite his covenant, whereof circumcision was a signe vnto them; and may they not now be allowed the name of a Christian through Baptisme? They are the same that they were then, and why should not Christ (in whom the blessing and promise resteth) be the same?

Thus they might haue argued, if it had been so, if the case were now so altered, as touching children; if Christ were not the same, that he then was: but it is otherwise, and Christ is the same, yea (and in regard of the large bountie and plentie of grace, which he hath now vouchsafed) he is more then the same; therefore let not children be denied that which belongeth vnto them.

Mark 10.13,  
1415.

Christ was much displeased with those disciples that rebuked them that brought little children vnto him, that he should touch them, and said, *Suffer little children to come vnto me, and forbid them not, for of such is the kingdome of God. Verily I say vnto you, whosoever shall not receive the kingdome of God as a little child, he shall not enter therein.* And (the text saith) *he tooke them vp in his armes, and layd his hands vpon them, and blessed them.* Whence it is euident, that little children ought by no meanes to be denied baptisme, because they are such true similitudes of regeneration, of which baptisme is a signe; and seeing (also) Christ maketh it an argument against those that would haue hindered them to be brought vnto him, saying, *for of such is the kingdome of God: so that*  
it

it may be as rightly said, Suffer little children to come to baptisme, and forbid them not, for of such is the kingdome of God; of such as be conuerted and are become like vnto little children, doth the Church of God consist.

Whereas they further affirme, that infants baptisme is the marke of the Beast, and so must be cast away, with euery part thereof; because whosoever dieth with that marke on them (without repentance) shall certainly drinke of the cup of Gods wrath. Which marke of the Beast, is thus deciphered by them: All maner of ordinances which are performed by the ministry of the Church of England (being an Antichristian ministry, whereof infants baptisme is one) are none of Gods ordinances, but a marke of the Beast.

From which obserue what will follow against themselves.

*Euery action which is performed by the ministry of the Church of England, is a marke of the Beast.*

*But the mariage of the Anabaptists in the Church of England, is an action performed by the ministry of the Church of England.*

*Therefore the mariage of the Anabaptists in the Church of England, is a marke of the Beast.*

A retortion  
vpon them-  
selves.

*Whosoever do retain the marke of the Beast, shall certainly drinke of the cup of Gods wrath.*

*But whatsoever Anabaptist do retaine the mariage of the Church of England, do retaine the marke of the Beast.*

*Therefore whatsoever Anabaptist do retaine the mariage of the Church of England, shall certainly drinke of the cup of Gods wrath.*

*Euery mariage which is marke of the Beast, must be made void, to auoid the wrath of God.*

*But euery mariage of the Anabaptists in the Church of England, before their schisme from it, is a mark of the Beast.*



Therefore every marriage of the Anabaptists in the Church of England, before their schisme from it, must be made void, to avoid the wrath of God.

Which being true, then cease they to be married, as children to be baptized.

That the baptisme of children, neither is, nor can be the mark of the Beast, spoken of in Reuel. 13. 16. These men might easily perceiue (if they were not altogether ignorant and destitute of vnderstanding) what the nature of that marke is. For the marke of the Beast there spoken of, is such a thing (indeed) as yong children are not capable of; and therefore they are not set downe among those that are said to receiue the same. *And hee canseth all, both small and great, rich and poore, free and bond to receiue a marke in their right hand, or in their forehead* Meaning by *small and great*, such as are so, in regard of their high and low places and callings in the world: and by *rich and poore*, such as are rich or poore, in regard of the plenty or scarcitie of the riches and things of this world and present life: and by *free and bond*, they that are at libertie and free, and they that be in bondage or captiuitie, in regard of any captiuitie or seruitude to men. Hee doth not say, *yong and old*, which (if yong children had been included amongst them) he should haue said, because they are all so distinctly and seuerally named that doe receiue it. Besides, the marke of the Beast being such a thing as it is, (namely) a voluntary submission and resolute purpose to do and subscribe to all the lawes and commandements of the Beast, whether secretly or openly; and to declare and testifie themselves to be such as are allied vnto him, both by word and deed. And thus (hauing also made cleere this point) we end, hoping that the things which are spoken, will giue to those that are not wilfull and obstinate, but of a meeke and lowly heart, full satisfaction.

Reu. 13.

Their



Their seventh point.

*That Church of England is a false Antichristian Church, and ought to be seperated from,*

That it is false, and Antichristian, we proue thus.

*That the Church whose Bishops and Ministers, haue had their first ordination from the false Antichristian Church of Rome, whereof Antichrist is the head, is false and Antichristian.*

*But the Church of England, her Bishops, and Ministers, haue had their first ordination from the false Antichristian Church of Rome, whereof Antichrist is the head.*

*Therefore the Church of England, is a false Antichristian Church.*

That it ought therefore to be seperated from, we proue thus.

*If enery false Antichristian Church ought to be seperated from, then the Church of England ought to be seperated from, because she is false and Antichristian, as before is proued.*

*But enery false and Antichristian Church, ought to be seperated from, as Rev. 18. 4. Come out of her my people. &c.*

*Therefore the Church of England ought to be seperated from.*

We Answer.

**T**He first proposition of this Argument is false. A Church whose Bishops & Ministers haue had their first ordination ( outward ) from the false Antichristian Church of Rome, whereof Antichrist is head, may yet ( notwithstanding ) be a true Church, and they true Bishops and Ministers, and not Antichristian.

It is not the outward ordination, which a Bishop or Minister hath ( before his conuersion ) receiued of a false Antichristian Church, that can either pollute him ( be-  
now conuerted, and called of God ) or make the Church to which he ministreth, false or Antichristian: Neither is it the bare outward ordination receiued of the best Church that euer was in the world, and in the best outward forme that is, that can make either him that re-



ceiveth it, a true faithfull Minister of God, or the Church to which he ministreth, a true Church of Christ; But he may be, both a false teacher, an Antichrist, and his Church false and antichristian, notwithstanding. Those false teachers and Antichrists, that were in the Apostles times, had (no doubt) their first ordination from the true Church of God, in as good an outward forme, as any is, or can be; and that Church or people, that were led by them, could not chuse but be vnfound.

The Scriptures (foretelling of false prophets, false teachers, Antichrists, and of the great Antichrist which should arise, describeth them to rise, not from among the heathen or Iewes (as some imagine the great Antichrist shall) but in, and out of the Church of God, euen of and from among those that should succeed the Apostles and Elders of the Churches (which the Apostles did plant) succeed (I say) as touching the outward ordination in the externall offices and places of them.

A&.<sup>20.25.26.</sup> 27.<sup>28.29.30.31</sup> Saint *Paul* being neere his departure from his labors, to the Lord, calling the Elders of the Church of Ephesus together, forewarned them, saying, *And now behold I know, that yee all amongst whom I haue gone preaching the kingdome of God, shall see my face no more; wherefore I take you to record this day, that I am pure from the blond of all men, for I haue kept nothing backe, but haue declared vnto you all the counsell of God: take heed therefore vnto yourselues, and to the flocke, whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blond. For I know this, that after my departing shall grienous wolues enter in among you, not sparing the flock. Moreover of your owne selues shall men arise, speaking peruerse things to draw disciples after them. Therefore watch and remember.* These were such as the holy Ghost had made ouerseers; so that their outward calling, ordination, and succession, could not be excepted against; and yet



we see what *Paul* foretells, and forewarnes them of. Againe, Saint *Iohn* speaking of Antichrists, that rose in his time, saith, *They went out from us &c.* And Christ himselfe foretelling of the abomination of desolation, which should be set vp by the great Antichrist, saith, *When yee therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place,* Meaning by the holy place, the Church of God, the place where God dwelleth, and is worshipped, as Saint *Paul* declareth, saying, *Let no man deceiue you by any meanes; for that day shall not come, except there be a departing first, and that the man of sinne be revealed, the Sonne of perdition, who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himselfe that he is God.* According as the Prophet had spoken of him long before, prophesying also of his destruction, saying. *How art thou false from heauen, O Lucifer, sonne of the morning, how art thou cut downe to the ground, thou that didst weaken the nations, and saidst in thine heart I will ascend into heauen, I will exalt my throne aboue the starres of God, I will sit also vpon the mount, euen the holy mount, of the congregation (of God) in the sides of the North, I will ascend aboue the height of the clouds, I will be like the most high.* So that the great Antichrist was to sit, and doth sit, euen in the Church, in the Temple of God, in the place where (indeed) he ought not to sit. If then all these things be so, as these Scriptures doe declare. If it be not the outward calling, ordination, or succession in the offices and places of the true Elders and Ministers of God, in the outward state of the Church of God, that can either make them true faithfull Ministers of God, such as come by the doore, as Christ speaketh; Or the Church, of which they are ouerseers and ministers, the true holy Church of Christ: but that these Elders and Ministers may yet neuertheless proue false Prophets, false teachers, grieuous raving

1. Ioh. 2. 19.

Mat. 24. 15.

2. Thes. 2. 3. 4.

Esa. 14. 12.

13. 14.

Ioh. 10.



ning wolues in sheepes cloathing, Antichrists &c. And the Churches be corrupted by them, robd, and deuoured, both outwardly and inwardly, and become euen heathenish and Antichristian. And that these deceiuers shall rise in the Church of God, and be such as haue had their outward ordination and succession, from hand to hand (as it were) euen from the Apostles. And that the great Antichrist himselfe shall sit in the holy place, in the temple of God, vpon the holy mount of the congregation of God, aboue and besides the starres of God. What reason haue we then to thinke, I say (this being so) that the outward calling, or ordination, which the Elders, and Ministers of the Church of England receiued (at first) from the Church of Rome, should make either them, or the Church false and Antichristian? It was not the outward ordination, or succession in the offices, and place of the Elders, that did corrupt any of them before mentioned. (Nay) The Bishop of Rome himselfe, might haue beene Bishop of Rome long enough, to this day, to the day of Christs comming in the cloudes of heauen, and haue done his master Christ good seruice, If he had kept the first faith, If he had liued the first life, If he had succeded the Apostles and Elders, (in faith, in doctrine, in exhortation, in patience, in temperance, in meekenesse, in mortification, in loue, in good workes, in feeding the flock of Christ, and giuing them their meate in due season) as he did succeed them in outward place; he had then beene a Scribe well taught in the kingdome of God; A faithfull Bishop, an Elder worthy of double honour, and happy had that flock beene of which he had beene an ouerseer, and his master at his comming would haue said, *Blessed be this seruant*. But seeing he failed in all these things, and did not succeed his Elders in this way, and order of succession, (as all their true successors to this day haue euer done) seeing his heart was euill and vnfaithfull, ambitious, couetous, and loued pleasures and



and voluptuousnesse more then God; and said in his heart, My master will deferre his coming, and therefore take vpon him to smite his fellowes, to eate and drinke with the drunken; his Lord will come in a day which he thinketh not on, and in an houre that he is not aware of, and will hew him in peeces, and giue him his portion with the hypocrites; and vnhappy is the flock that hath him for their shepherd. Math. 24. 48, 49, 50, 51.

The Church of Rome was once a glorious Church, not in regard of any such pomp and princely state as she that now is, sits in, which (poore virgin) she was neuer acquainted with, but in respect of the light and brightnesse of her faith, as Saint Paul testifieth, which (by reason of the fruite it did effect and bring forth in her) shined, and made her face to shine throughout the world. She was a sister and daughter of that woman which *John* saw, so wonderfully and heauenly deckt and adorned, and which he describeth, saying, *And there appeared a great wonder in heauen, a woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of twelue starres:* that is to say, she had put on Christ, he dwelt in her heart by faith, she was clothed with him, his righteousness couered her nakednesse and all her defects, and made her beautifull within and without; she had the earth, and all earthly glorie, vnder her feete, as transitorie and vaine; she was mortified to sinne, and to the pleasures thereof; and her soules delight was with her Lord in heauen, where he was ascended, and yet remaineth; and her crowne of state, which she had on her head in those days, was the Lambs twelue Apostles, whose doctrine and example of walking, were her guide and patterne; and who, as they had receiued of the Lamb the word of God, so they left it with her, to be her light and leader in the desert, when her publique guides should faile her, of which word of truth (not so much the letter, as the spirituall true intent thereof) she and her children (her true successors)



haue been the sustainers and pillars of, to this day.

This was once (of a truth) the estate of the Church of Rome, as also of other Churches elsewhere, but (alas) it lasted but a while, it fared with her as with the rest: for by the bloody persecution of the great red Dragon, her outward beautie was defaced; she was dispersed, and forced to flie with them into the wilderness; and then (after a while) when the storme of persecution was ouer, and that a calme began to be settled, so as she began to conceiue some hope of recouering her first estate, heresies sprang vp, and were mainrained with great force, on the one side, and carnall securitie grew on the other; and that iniquitie might be increased, according as the Lord had foretold, *the lone of many waxed cold.* The mystery of iniquitie, which began to worke in the Apostles times (they being departed) took now faster footing, according to their words, and stroue daily to perfection; and at last, he that letted, was taken away, and the man of sinne (Antichrist) was reuealed, and set vp in the throne of the Dragon; and the Dragons religion was by him and his, so commanded, and commixt with the external profession of the name and religion of Christ, as that no man could partake of the better, but he must partake of the worse. For after that the Bishop of Rome had obtained at the Dragons hands, that his Church should be the Mother of all other Churches, and that all must crouch and bend to her, and that he became Lord and master of all; then did he (among the rest of his requitals) entertaine and command such part of the Dragons religion and Church-service, as might giue him the best content, and most aduance his owne temporall state of glorie. So that hauing once obtained the Dragons seate, and that all his heads, hils and hornes were his, he thought he might now do what he list, fell to desolating of the true worship of God, and to consuming of the Saints of the most high (the remnant of the true Spouse, the children of the

Reuel. 12.

*Arianisme.*

Math. 24. 12.

1. Pet. 2. 5.

the woman, before described,) and pulled downe the daily and spirituall sacrifice, which they (the spirituall house of God) offered vp acceptable to him by Iesus Christ, cast the truth to the ground, as the Prophet *Dan. 9. 27.* had foretold of him, brought in and set vp the abhominable and most execrable religion of the heathen, compounding it, and dignifying the parts, practise, and practisers of it (the more to delude the world) with the names and titles of *God, Christ, holy Spirit, the word of God, his holy Church, his worship, Service, his holy Sacraments, and Saints.* And that he might haue all in obedience, made such lawes, by the aduice of his priuie counsell, that whosoever would not worship the Beast and this image of the Beast (the idols and abominations of the heathen and pagans) should by the execurioners of his will, be taken and killed. And because he would be sure to know his own, and to find out all that would not submit, caused all, both small and great, rich and poore, free and bond, to receiue a marke in his right *Reue. 13. 16, 17* hand or in his forehead; and that no man might buy or sell, saue he that had the marke, &c.

Now when once things were come to this passe, it was no longer time (for any soule that would be saued) to stay; and for this cause it was, that Christ commandeth, saying, *Come out of her my people, that ye be not partaker of her sinnes, and that ye receiue not of her plagues: for her sins haue reached vnto heauen, and God hath remembered her iniquities.* *Reuel. 18. 4, 5.*

And these were the very reasons, why at the first the Church of England separated from her, and also why so many of other nations did forsake her. When *Wicliffe, Husse, Tindal, Luther, Cramer, Latimer,* and others, forsooke the Church of Rome, and came out of her, they stood not to make question about their outward calling or ordination they had receiued before of the Church of Rome; but God hauing called them now, by a more speciall heavenly calling, to preach his



truth, they staid not for, neither did they look after another; Nay, if they had, the truth might haue lien hid, & we might haue sat in darknesse vntill this day; but they finding the approbation of God and his people, It was enough.

Let me aske? If God should vouchsafe to call the Bishop of Rome, the Pope that now is, and that he should forsake all those abominations, which he now liueth in, and become such a Scribe, Bishop, or Elder, as (before) we haue described; who would condemne him, or call him Antichrist, for that he was once the Pope of Rome, though he had neuer other outward ordination, more then the approbation of God and his people, or who would call the people that should imbrace him, Antichristians? doubtlesse, not any of the children of wisdome.

Agiane, presuppose that the state of all Europe were now as it hath beene heretofore, all vnder Antichrist and his Church; and that God should call one of the Bishops of that Church out from them, and indue him with the knowledge of his truth, by his word & Spirit, and that there be a necessitie as thou saist, that he must haue another outward ordination, before he can Minister the word of God vnto any people, so as to be a Bishop or Elder vnto them; whither wouldest thou haue him to goe for it, or where wilt thou finde an Eldership to ordaine him? In Europe there be none, all are Antichristians. Wilt thou haue Apostles againe, to lay a new foundation, and must they ordaine new Elders before their can be a true constituted Church with her offices and ordinances, as thou termest them? Is this thy iudgement? It may be, if it be not; Nay, it must be, if thou hold thee to thy former; It hath beene the opinion of some of thy predecessors, that held themselves as wise as thy selfe whatsoever thou art, as for instance, there were (among others) three Brethren, ancient Separatists from the Church of England, living some-

sometimes in the Cittie of London, their names were *Legat*, these held it stiffly, that their must be new Apostles, before their could be a true constituted Church, and they drew it from this their ground, the one was called *Walter Legat*, who about twenty yeares since was drowned, being with one of his brethren washing himselfe in a riuer, called the Old Foord; Another of them called *Thomas Legat*, died in Newgate about sixteene yeares since, being laid there for the Heresie of *Arius*; The third called *Bartholomew Legat*, was burnt in Smithfield about ten yeares since, being condemned for the same Heresie of *Arius*, for they all held, and stood stoutly for the same also. These *Legats* had a conceit, that their name did (as it were) foreshew and entitle them, to be the new Apostles, that must doe this new worke; but you see what became of them. There was also one *Iohn Wilkinson*, another ancient stout Separatist, who with diuers that followed him, held the same likewise, drawing it from the same ground, as a necessary consequence thereof, who also came to naught. But if there be any yet that will needs haue new Apostles, as no doubt there be; for their carnall contentions worke still to that point; then let me aske thee, whence must they come? who shall send them? Christ is ascended, and he doth not now appeare to call; and send any, as he did the Apostle *Paul*; and Apostles must be such as come from the presence of the Lord; and haue seene him; For which cause Saint *Paul* saith in the defence of his Apostleship, *Haue not I seene the Lord?* &c. 1. Cor. 9. 1. And he that was to be in *Iudas* his roome, must be one that had bin conuersant with the Apostles the time of A& 1. 21, 22, Christs being then on earth, an eye witnes to publish that which he saw and beleued. So that Apostles thou canst not vpon any good ground expect.

If thou saist, the Church may ordaine new Elders. I aske, whence came that Church? who planted it first? can there be an Orchard of fruitfull trees, and was there



not a husbandman that planted it? Can faith be without preaching? or can there be a Church without faith? If thou hast found a true Church, find but out him that planted it, that first preached the word of God vnto it, whereby it beleeued, and became his Church, thou hast found an Elder, feare it not; thou needest not make further enquiry from whence he came, or who ordained him; he could not doe such a worke, except God sent him, though he came from Rome. If thou saist, Euangelists may preach the Gospell to the people, and ordaine Elders, as *Timothy* and *Titus* did. It is true; but where be they who shall ordaine such, and send them to doe this? Apostles we haue none. If thou saist, disciples may preach, as the seuentie did &c. I aske still, who made those disciples? Didst thou euer know a field beare good wheate, that was neuer sowne? If thou hast found good disciples, doubtles, there was one or other that did first informe them. So that thou mayst see, thou art still in the same case thou wert in, and that of necessitie it will follow, that if there can be no true Church, till there be a new outward ordination, then there will neuer be a true Church. Wherefore we conclude, against thee, and against all that are of thy iudgement; that as you erre greatly in all your former points, so in this: and as many of the former do agree with the ancient errors of the Antichristian Church of Rome; so doth this; for they deny Gods predestination, and election of some particular persons in Christ, to grace and life, from the foundation of the world, and so doe you; They teach free will, and falling away from the best grace, and that the certaintie of mans saluation doth depend vpon his acts of faith, obedience, and continuing therein, and so doe you; They teach that outward ordination and succession doth make, constitute, and proue a true Church, and so say you in part, if not in the whole. That whereas you charge others to be of Antichrist and his Church, it is euident, you are more  
neerely

Luk. 10. 1.

neerely allied to her, by these deceitfull doctrines of hers, then they can be, with the things ye charge them with; Nay, they may notwithstanding be free from her, when you shall by this meanes be found children of her.

If outward ordination and succession in that kind, doe make, constitute, or be an Argument sufficient to to proue a true Church, a Church wherein Christ dwelleth, against which the gates of hell shall not preuaile, to which Christ hath giuen the keyes of the kingdom of heauen, and power to bind and to loose, to remit and to retaine sins, which is the pillar and ground of truth, which hath the spirit of truth, which Christ promised to be with vnto the end of the world; and that wheresoeuer two or three of them should be gathered together in my name, he would be in the midst; (for all these treasures, and many more do belong to the true Church, which is the body and spouse of Christ;) then the Church of Rome hath as good ground for the prooffe, and confirmation of her selfe, to be the same true Church, as any Church else whatsoeuer; nay, better ground then any other can shew. And therefore her children (which stands for her, and doe pleade her cause) take this to be, and doe vse it as the strongest and most inuinciblest argument they haue to proue their Church to be the onely true Church, this day extant; and that all Churches and Christians, ought therefore to come vnder her gouernment, to be taught and nurtured by her, to submit to her counsels, ordinances, canons, decrees, doctrines of faith, rules for manners, ceremonies, censures, and whatsoeuer she shall impose, because what such a Church (which hath those forenamed priuiledges) shall agree vpon, teach or command, is truth, and may not be questioned or opposed, and therefore it is said, *For it seemed good vnto the holy Ghost and to vs.* Mat. 16. 19. 1. Tim. 3. 25. Mat. 18. 19. Act. 15. 28.

But we ytterly deny any such ordination or successi-



Math. 16.18.

on, to make, constitute, or to be an argument sufficient to proue such a true Church; and affirme, that a Church may be false and Antichristian, notwithstanding the same. For although there be such an ordination and succession, a Church, against which the gates of hell shall not preuaile, as the Lord himselfe declareth, saying, *And upon this rocke will I build my Church, and the gates of hell shall not preuaile against it*; to which all those former priuiledges do belong, and are to continue with vnto the end of the world; yet we denie that kinde of ordination and succession to be it, or to haue any of those priuiledges belonging thereunto, but that it may be (notwithstanding) an vtter aduersary to the true succession, and to all those her treasures; which wee proue thus:

That kind of ordination and succession, which haue opposed the word and truth of God, that haue persecuted and murdered his seruants (from time to time) for the preaching and maintaining of the same truth and word of God, is not (nor can be) that ordination and succession, or church, against which the gates of hell shall not preuaile, nor to which any of those treasures do belong, but may be an aduersary both to it & them. But the outward ordination and succession in the roomes, publique offices and seates of the true Elders and Priests of God, (which is the best ordination and succession, the Church of Rome that now is, hath, or can pleade for her selfe, and which the separations doe contend for) haue opposed the word and truth of God, haue persecuted and killed the seruants of God, which preached and maintained the same his word and truth, and for the same cause. Therefore the outward ordination and succession, in the roomes, publique offices and seates of the true Elders and Priests of God, is not (nor can be) that ordination and succession, or church, against which the gates of hell shall not preuaile, or to which, any of her priuiledges do belong, but may be an

an vtter aduersary both to her and them.

And that such an ordination and succession, as the Church of Rome and our Separatists pleaderh and contendeth for, haue done, and may doe all these euils against the truth and true seruants of God, is euident by those Priests, Elders and Scribes of the Church of the Iewes, who had their outward ordination and succession from the former Elders and Priests, yea from *Moses* and *Aaron*, and sate in their seates, and supplied their places, and yet (neuerthelesse) were the great opposers of Gods word and truth, and the persecuters and murderers of the Prophets and righteous men of God, which preached the same his word and truth from time to time, as Christ himselfe often affirmeth to their faces, and foretelleth them in a parable, that they would *Math. 21.* be the betrayers and murderers of him also, which shortly after came to passe.

And the Church of Rome (for her part) hath shewed her selfe in enmitie to the truth, and bloody proceedings against the maintainers thereof, (for aboue a thousand yeares) not onely to equall, but to out-strip Ierusalem, and to be euen the perfection and full accomplishment (as it were) of all abominations & cruelties, against the truth of God and his Church, according as Christ (by the ministry of his Angell vnto his seruant *Iohn*) testifieth, where he calleth he, *The Mother* *Reuel. 17. 5.* of Harlots and the abominations of the earth; and foresheweth how drunke she would be with the blood of the Saints, and with the Martyrs of Iesus. And as he laid to the charge of the Scribes and Pharisees of his time, the blood of the righteous that had been slaine, from *Abel* to *Zecharias*; so he chargeth these with the blood of all that euer (for the truth) should be slaine vpon the earth, and with his owne blood also, because they and those that crucified him, are all of one house and generation, euen from *Cain* to this day, being the right and true successors of one another in euill. So that their

*Math. 23. 35.*  
*Reuel. 18. 24.*



maine argument, of succession, in the roomes & chaires of the righteous seruants of God, auaieth them nothing to the purpose they aime at, seeing this, not only may be, but is their condition notwithstanding. For, as they were not of *Abrahams* seed, which came of *Abraham* after the flesh, nor they (all) *Israel*, that came of *Israel*; and as that was not circumcision, which was outward in the flesh; nor that baptisme, which washeth away but the filth of the flesh; so neither is that the true heavenly and spirituall succession, which is outward, by an externall ordination and succession in the roomes and seates of the righteous seruants of God; but the true and heavenly succession (which haue all those heavenly treasures belonging to it) is that which Christ hath built vpon the rocke, are they that haue the faith of *Peter*, of *Iohn*, and the rest of the Apostles, euen those *linely stones*, which Saint *Peter* speaketh of, who are by faith built vpon Christ the chiefe corner stone, like as *Peter* was, and so are made a spirituall house by this meanes, and do offer vp spirituall sacrifices acceptable to God by Iesus Christ, and are that chosen generation, that royal priesthood, holy nation, and peculiar people, which he describeth, who haue receiued spirituall gifts from aboue, as Saint *Paul* testifieth, saying, *Wherefore he saith when he ascended up on high, he led captiuitie captive, and gaue gifts to men.* According as Saint *Iames* saith, *Every good and perfect gift is from aboue, and cometh downe from the Father of lights, with whom there is no variable-nesse nor shadow of turning.* That as they only are the seed and children of *Abraham*, that haue the faith and works of *Abraham*; and as the circumcision of the heart, is the true circumcision; and as to haue the heart sanctified by faith through the Spirit, is to be baptized with the baptisme which saueth, to put on Christ by baptisme, and to be a true Christian: so likewise, to be a true Pastor or Elder, is to enter in by the doore first, euen through Christ, by faith; for he is the doore & the way, whereby

1. Pet. 2. 4, 5,  
6, 7, 8, 9.

Ephes. 4. 7, 8, 9,  
10, 11, 12, 13.

Iam. 1. 17.



whereby euery true Pastor must enter, and to be called and ordained of God, by those heavenly gifts of Christ, whereby they are made able Ministers of the new Testament; and then in the second place, to be approued and iustified of his Church and children of wisdom. For the calling of a true Minister of God, and that which maketh him so to be, is as heavenly and spirituall as that which maketh a true Christian; else euery true Christian had a greater priuiledge then euery true Minister of Christ, which (doubtlesse) is not so, but rather euery true Minister hath a greater; yea such are the gifts of the Spirit, which Christ since his ascension hath giuen to his Church, for the administration of the Gospel of peace, that whereas he gaue this testimonie of *Iohn*, that in regard of the gifts of the Spirit, which were giuen him for the administration of repentance, a greater Prophet then *Iohn*, was neuer (before him) borne of women, yet neuertheless he saith, that *he which is least in the kingdome of heauen, is greater then he*; meaning the least true Minister of the Gospell, the word of reconciliation.

Luk. 7.28.

And if yet they alledge for their separation, as their maner is to doe, That in the Church of England there be many very superstitiously minded, many vngodly, proud, couetous and vnclean persons, both in the publique office of the ministry, as also of the people, who do partake as well in the Sacrament of the Supper, as in the administration of the word: let them remember what hath been manifested before, as touching the estate of the Churches in the Apostles times, how that there were then in the Churches, false Apostles, false teachers, deceiuers, some that preached Christ through enuie, some that had eyes full of adulterie, and that could not ceate from sinne; some that made merchandise of the people; some who went to law one with another, and that amongst the infidels; couetous, wicked, proud, lasciuious persons, which had not repented of

2 Cor. 11.13.

Philip. 1.15.

2 Pet. 2.14.

1 Cor. 6.6.



Phil. 3. 18. 19.

1. Cor. 11. 22.

their wickednes; some that made their belly their God, whose glory was their shame, who minded earthly things; and some, that at the Sacrament of the Supper were drunken, and despised the poore; these and diuers other euills were in the Churches, and yet no separation to be made from any of them, onely the Apostles, sharply reprobued those deceiuers, as euill doers, and warned the people with teares to take heed of them, and of their euills, and to shun them.

1. Cor. 8. 7.

1. Cor. 10. 20.  
21. 22.

82. 7

2. Cor. 6. 14. 15.  
16. 17. 18. 19.

Againe, there were some that with conscience of the very Idols of the heathen, did eate things in sacrifice to the Idoll, as Saint Paul affirmeth, saying, *For some with conscience vnto the Idoll vnto this houre, eate it as a thing offered vnto an Idoll.* Declaring vnto them, that the things which the Gentiles sacrificed, they sacrificed to Deuills, and not to God, and said, *I will not that you should haue fellowship with Diuells; yee cannot drinke of the cup of the Lord, and of the cup of the deuills; yee cannot be partaker of the Lords table, and the table of deuills. Do yee prouoke the Lord, &c.* And by this it appeareth, they came also to the Lords table, though as Saint Paul told them, they could not truly and spiritually partake thereof, so long as they did partake of the other. Yea it is euident, that these corinthians were much adicted to their old heathenish superstitions; For Saint Paul in his next Epistle doth againe call vpon them, saying, *Be not vnequally yoked with Infidels, for what fellowship hath righteousness with vnrightheousnes. & what communion hath light with darknes, and what concord hath Christ with Beliall, and what part hath he that beleaueth with an Infidell, and what agreement hath the Temple of God with Idolls? for yee are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in them; and will be their God, and they shall be my people; wherefore come out from among them, and be ye separate from them, and touch not the vncleane thing, and I will receiue you, and will be a Father vnto you, and yee shall be my Sonnes and Daughters, saith the Lord Almighty.*

Here

Here we see by the plain commandement of God, & exhortation of Saint *Paul*, that a separation ought to be made from all kind of Idolatry and vnrighteousnes of the heathen, and from all fellowship with them in their vncleane things. But here is no separation from the Church, though these superstitious Christians were in it. Nay, it is euident, there was neuer any separation admitted, either by word, or by example, (except by those that separated themselues to make sects, which are reprov'd by the Apostles) vntill such time as by the mallice and subtiltie of the Diuell, and through the pride and wickednes of the Bishop and Church of Rome, after they had gotten Iurisdiction ouer all, that they had brought into the Church the Idolatries and abominations of the Pagans, and so cunningly compounded them, with the name and religion of Christ, that no man could partake of any good among them, but he must partake of the euill also. Then, and not till then, I say, the Lord commanded saying, *Get out of her my people, that ye be not partaker of her sinnes, and that you receive not of her plagues.* This was not, because there were many offenders in the Church of Rome, nor because of their personall presence in the Assemblies, but because the Lord would not haue his people partake, (in their owne persons) of their sinnes; which if they continued with them, could not be auoided.

Neither was there a separation to be made from the Church of the Iewes, as bad and as cruell as it was, but Christ and his Apostles did alwayes both by word and example, teach the contrary; onely the false doctrine and hipocrisie, and wickednes of the Iewes, they warned the faithfull to take heed of.

And as concerning the Church of England, which thou so much contemnest, although there be many euill workers, vngodly, and vnregenerate persons; superstitiously minded, as well of the Ministry, as of the people, as out of all doubt there are. For if, of but



Note, how that *twelue Apostles, one was a Diuell; and that there were  
there were euer false Apostles, and false teachers, proud, and couetous,  
in the purest in the primitiue Churches, and false brethren, belly  
Churches, such as gods, and such like, when Christians were but few in  
were bitter one number; How should it be, but there must now be  
to another, full many; yet this is not sufficient ground for thy sepe-  
of strife, sedi- tion. Nay, suppose (as the truth is) that the faithfull  
ons, & all maner be but few in number, and rare, as the dust or oare that  
of euill workes, gold commeth of, and the vngodly as common as the  
which are conse- clay that men make pots of, as the Prophet speaketh;  
ned by the Apostle For doubtles, if God said of the Israelites, that though  
to be caribly, their number were as the sand of the sea, yet but a rem-  
sensuall, and di- nant of them should be saued; we haue no reason to  
uelish.*

Elz. 10. 22.

Rom. 9. 27. 28.

*short in righteousness, because a short worke will the Lord  
make vpon the earth.* Yet what of this, thou hast no  
ground from hence to proue a separation. Nay, vnlesse  
thou canst proue that the Church of England, hath set  
vp, and doth command the Abominations of the hea-  
then, as doth the Church or Rome, and so mix them  
and Christian religion together, as thou couldest not  
partake of the good, but thou must partake of the euill,  
and so sinne against God in thine owne person, thou  
hast no ground at all for thy separation. Art thou  
offended because God hath beene so gracious to this  
kingdome, aboue all other nations, in causing the  
Princes and Kings thereof (now in these latter dayes)  
to set their helping hands to the repairing and building  
vp againe of the decaied walles of Ierusalem, and to the  
restoring of the morning and euening sacrifice of praise  
and thanksgiuing, as it was in former time, and in the  
dayes of old. Dost thou nor know it was the word of  
truth, the sword which proceedeth out of the mouth of  
the Lord, ministred by his faithfull seruants, whom he  
raised vp in these latter times, which hath beene the  
cause of the reuolt of the Church and Kingdome of  
England

England from the abominations and tyranny of the Church of Rome, and that God hath done it for his chosen sake, according to his word, art thou not bound to be thankfull vnto God for the same, and with gladnesse of heart to imbrace all the good he hath vouchsafed, yet so as not therewithall to iustifie any of the present euills, nor yet to rest thy selfe secure in that good which is in being, as if all things were already come to their full measure, and so exclude thy selfe from all future grace and truth, which God hath decreed (in and by his word) to bring to light. For as the truth and dayly sacrifice (which Christ and his Apostles did erect) were not all wholly (in a moment) cast to the ground, nor the abomination of desolation set vp at full in one day, but that the one increased by degrees, and the other wasted accordingly: so must it now be in the restauration; as then iniquitie and falsehood increased, and truth and loue faded and waxed cold, so now (on the contrary) iniquitie and falsehood must consume and be expelled, and truth and the loue thereof must increase and come to their place againe; Iudgement was to begin at the house of God, but it must end in the house of iniquitie.

Learn therefore now to be a wise, let the confusions which the heady extreames of those carnall contentious times haue brought forth, admonish thee to take better heed; embrace thankfully, and make right vse of the present good thou seest in place; shun the euils, and labour to increase in the wisdom which is from above; doubtlesse, there are great riches and treasures with God to be attained, such as the carnall mind shall neuer see nor know; conuerse with the wise and holy in heart, such as are spirituall and heavenly minded, haue speciall fellowship with them, pray, weepe, and reioyce (dayly together) with them; call often to minde the hope of the ioy and glory ye shall receiue in the world to come, in the day when Christ your Lord shall appeare.



peare; hope, loue, and long for his appearing, and edifie your selues with these things; pray vnto God, and vse all good meanes (according to your measure and place) to redresse what is amisse in others; labour (thorough patience and meeknesse) to winne them to the truth, and loue thereof; so shall ye be profitable members of the Church of God, diligent and faithfull seruants of Christ.

You are not ignorant (I suppose) of the manifold mischieues that men haue fallen into, by reason of the fleshly wranglings which haue been in these late times, what confusion, diuision and distraction there is among the people; what and how many sundry opinions and seuerall sects there are, yea sects vpon sects, diuision vpon diuision, error vpon error, hath been bred and brought forth. Many haue risen (in these latter times) speaking peruerse things, to draw disciples after them, to get themselues a name, the diuell deluding them through pride, vnder pretence of some excellent way of truth, which he makes them beleue is reuealed vnto them. As first, for the Church of Rome, all the world seeth what confusion, what fearfull delusions are therein, what multitudes of sects of new deuised orders of Priests, of Friars, each drawing a traine after him; and now (since the light of the truth hath broken forth) what strange contentions haue beene raised in the Church of God about things of no moment (when great and weightie matters haue been neglected,) and what emulations, diuisions and separations haue bred thereupon; and then, how after this, people being in distraction, haue runne from one sect and error to another, from separation to separation, diuiding themselues into many seuerall sects, to Anabaptistry, wherein (again) are diuided into fise or six sundry sects, each hatefully condemning other, holding (also) many dangerous errors, some to expect new Apostles, some to the heresie of *Arius*; and some others (who being, as it were,

*Note, that these strivings are (onely) about formes and outward ordinances, which leade to nothing but contentions.*

were, distracted with these things) haue fallen to another (the most blasphemous and erroneous sect this day in the world) commonly called by the name of *the Family of loue*, whose author was one *Henrie Nicolas*, or *H. N.* for so they will haue him called, that is (as they expound it) *Homo Nouus*, the new man, or *the holy nature*, or *holinesse*, which they make to be Christ, and *sin* they will haue to be Antichrist, because it is opposite to Christ. They say, that when *Adam* sinned, then Christ was killed, and Antichrist came to liue. They teach, that the same perfection of holinesse which *Adam* before he fell, is to be attained here in this life; and affirme, that all their Family of loue are as perfect and innocent as he. And that the resurrection of the dead, spoken of by Saint *Paul* in the 1. Cor. 15. and this prophesie, *Then shall be fulfilled the saying which is written, O death, where is thy sting? O grave, where is thy victory?* is fulfilled in them, and denie all other resurrection of the body to be after this life. They will haue this blasphemer *H. N.* to be the sonne of God, Christ, which was to come in the end of the world to iudge the world; and say, that the day of iudgement is already come; and that *H. N.* iudgeth the world now by his doctrine; so that whosoever doth not obey his Gospel, shall (in time) be rooted out of the world; and that his Family of loue shall inherite and inhabite the earth for euer, world without end; only (they say) they shall die in the bodie, as now men do, and their soules go to heauen, but their posterities shall continue for euer. This deceiuer describeth eight through breakings of the light (as he termeth them) to haue beene in eight seueral times from *Adam* to the time that now is, which (as he saith) haue each exceeded other; the seuenth he alloweth Iesus Christ to be the publisher of, and his light to be the greatest of all that euer were before him; and he maketh his owne to be the eighth, and last, and greatest, and the perfection of all, in and by which Christ is perfected, meaning holinesse. He



maketh euery one of his Family of loue to be Christ, yea and God, and himselfe God and Christ in a more excellent maner, saying, that he is Godded with God, and codeified with him, and that God is hominified with him.

These horrible blasphemies, with diuers others, doth this *H.N.* and his Family teach to be the *euerlasting Gospel*, which the Angell is said to preach in Reuelation 14.6. and himselfe to be the Angell, yea and the Archangell which is said to sound the great and last trump, Reuel. 11.15. They proteste greater loue to the Church of Rome, and to all her idolatries and superstitions, then they do to any Church else (whatsoever) except themselves. They wickedly abuse these words of Christ, *I must walke to day and to morrow, and the third day I shall be perfected*; and say, that by *to day* is meant the time of Iesus Christ and his Apostles; and by *to morrow*, all the time of the religion of the Church of Rome; and by *the third day*, this their day of *H.N.* and his Family, wherein they wil haue Christ to be perfected. And they doe compare all the whole religion of the Church of Rome, to the law of *Moses*; affirming, that as God did teach his people by those shadowes and types till Iesus Christ came, so he hath taught the world (euersince) by the images, sacrifices, and filthy heathenisme of the Church of Rome, till this wretch *H.N.* came, and now he must be the onely chiefe teacher, Gods obedient man, yea his sonne, as they blasphemously call him; he (by his Gospell) must make all perfect. They will outwardly submit to any kind of religion, and to any idolatrous seruice whatsoever, pretending it is not the bodie that can sinne, but the soule. They will be Priests in the Church of Rome, and act their Seruice after their maner of deuotion; and as Satan can transforme himselfe into an Angell of light, so they can thrust themselves (likewise) to be publike Ministers and Preachers in the Church of England; yea into the Kings Chappell,

Luk. 13.32.

pell, and to be of his officers and messengers, so bold they are, euen at this present; and so close and cunningly they can carry themselues (being directed thereto by their Master *H. N.*) that yee shall hardly (euer) find them out. They will professe to agree in all points with the Church of England, as also with the Church of Rome, if they should be examined by them, onely this, they will not (lightly) deny their Master *H. N.* nor speake euill of him or his writings, if they should be put to it: and there is no way but this whereby to discover them, I say, to put them to the deniall and abiuring of him and his writings, and to pronounce him a blasphemmer, and his doctrine blasphemous; this they will hardly doe, vnlesse they be not yet his full disciples.

*Notes how to  
discover a  
Familest.*

These horrible blasphemies, & wicked actions (which I hate to describe) but that I desire Christians should take notice of them, and beware) doth this blasphemmer and his blasphemous sect, teach and practise. But I cease, sighing and sorowing in my heart, (God doth know) to see that the deuill should worke such mischeife now in this last time, wherein (I know) God will haue his truth to prosper, and most of all, because many silly soules are taken in their snares like poore vnwary birds (in time of winter, when foode is scarce) seeking for releife. Alas, what may be the cause of this? Is there not some great fault in those that should giue light to the world, who sit in the places of the starres of God. Doth not their negligence & coldnes driue the people into these extreames? or are the violent courses, and carnall contentions of some other the cause thereof, or is it both? doubtles, they are both great causes thereof, the diuell being the cheife Author, for there is nothing that he doth enuie more, then the power of truth and godlines; if he cannot worke all men asleepe, by cold carnall security, as he doth the most, he will (if it be possible) deceiue the rest by some pretended strict way



of truth, for his aime is to deceiue all, he spareth none. O that the watchmen ( therefore ) would lay these things to heart, and examine themselues, by the examples of the holy Apostles, and rules which they haue set downe, to proue them by? What will it auaille you ( in the day of accompt ) that ye haue bin called the Ministers of God, the Shepherds of his flocke, when ye haue not done the office of faithfull Ministers and Shepherds to his flock, what will your pleasure, your profit, your praise and estimation of men ( in that day ) doe ye good. Ah deare Sirs, take heed, it concerneth your selues much, as it doth the people also. To be called the Ministers of God, is a high and honorable title, but a thousand times more honor it is, to be a faithfull Minister of God, in deed, and in truth; what though you be not esteemed of the world; nay? what if ye be despised and hated thereof? what though you should be destitute and afflicted, and vndergoe hunger, thirst, cold, labours, watchings, weepings, perills, prisonments, sword, &c. Christ saith, *I was an hungry, I was athirst, I was naked, sicke in prison, &c.* he meaneth you, if ye be his seruants; if ye partake not with him in his sufferings, how can ye looke to reigne with him, if ye follow him not in the regeneration, ye shall not sit on thrones with him. What will these words of the Lord auaille or concerne you, where he saith, *And God shall wipe away all teares from their eyes: and there shall be no more death nor sorrow, neither shall there be any more paine.* If ye neuer knew what any of these things meant, it is better to sow here in teares, that we may hereafter reape with ioy, then to laugh here, and weepe for euer; Let not therefore ( I humble beseech you ) the feare of the losse and fauour of friends, of your pleasures, profits, praise, or estimation with men, or whatsoever this world can afford, keepe you from following the Lord, in whom there is great reward, oh happy is the soule that can forsake all these things for the loue of Christ, and his Gos-  
pells

pell's sake, for he shall receiue an hundred fould more (such treasures as cannot be vttered) euen here in this present time, and in the world to come life euerlasting, feare not, (if ye can cast your care on him) certainly he will not see you left destitute: Neuer shall any man know what the treasures of wisdom, and riches of his grace, in the Gospell are, except he can preferre them in his heart, aboue all carnall things whatsoever, nay, except he can truly forsake them all, and himselfe also, for loue thereof, neither will God (else) euer take pleasure in him, or impart vnto him his secrets, let him be how skilfull, how learned, how esteemed of men soeuer. But he that can like the Merchant, sell all he hath, and purchase the field wherein the true treasure lieth, he shall not onely be rich himselfe, but be able to make others rich thereby, according also as Christ saith, *Whosoever beleeueth in me, as the Scriptures hath said, out of his belly shall flow riuers of water of life.* He shall not onely himselfe (being entred in by the doore) go in and out and finde pasture, but shall guide others also in by the same doore to the same pastures of life, and so hauing turned many to righteousness, by the faithfull administration of the word of truth, shall possesse peace, comfort, and a good conscience here, and when the Lord shall come in his glory to reward euery one according as his works and labours haue beene, he shall shine, not onely like the brightnes of the firmament, (as euery wise holy Christian shall doe) but as the starres for euer and euer, as the Prophet *Daniel* testifieth, saying, *And they that be wise shall shine as the brightnes of the firmament, and they* Dan. 12. *that turne many to righteousness, as the starres for euer and euer.*

An eight point,  
held at this present by the antient Anabaptists.  
*That a King or Maiestrate cannot be a true Christian,  
except he giue ouer his kingly office or Maiestracie.*



Answer.

**T**His, although it be not fully the opinion of these our English Anabaptists, yet because it is a point so generally held among the other sects of them, and for that these (with others) are not yet rightly informed as touching the authoritie of kings & gouernours, what it is, how far it doth extend, nor yet how far forth Christians are bound to obey and submit vnto them; we will therefore first disproue that error of the elder Anabaptists, then shew what the authoritie of kings and gouernours is, how far it doth extend, and how far forth euery true Christian is bound by the word of God (as he is a subiect or Citizen) to obey and submit vnto them, and then, that all kingdomes, peoples, powers, and authorities whatsoeuer, shall serue and obey the King of Kings & Lord of Lords for euermore. They that haue serued and obeyed him according to his Gospell here in this life, shall serue, honor, and praise him freely and with ioy for euer hereafter, and they that would not by the voice of the Gospell be brought to serue and obey him here in this life, shall be made (by force of torments) to serue and obey him for euer in the world to come; this will we briefly doe if God permit.

That kings and rulers, gouernours and magistrates, may be true Christians, and retaine their kingly places, rule, authoritie, and magistracie, is euident by the examples of *Dauid*, of *Solomon*, and others, who were true Christians by faith according to the promise in the Spirit, though Christ was not yet come in the flesh, they liued and dyed kings of this world, and true Christians also: and the case is not now altered by the comming of Christ in the flesh, the Gospell hath not made any alteration in that respect, but doth rather confirme it, where Christ saith vnto his disciples, (who strived among themselues, which of them should be the greatest) Luk. 22. 23. 24. 25. 26. (a place which these

Ana-

Anabaptists do chiefly alledge for their purpose,) *The Kings of the Gentiles exercise Lordship ouer them, and they that exercise authoritie vpon the, are called gracious Lords,* Luk. 22. *but ye shall not be so; but he that is greatest among you, let him be as the least, and he that is chiefe, as he that doth serue.* He doth not here forbid a Christian to be an earthly or temporall King, nor such a King to be a Christian; nay, his words do allow both; only he forbiddeth that Christians should aspire in their minds, or seeke to be great, or to rule ouer one another, as they are Christians, children of one God and Father, and seruants of one Lord Iesus Christ. And that if any of them be great Kings & Rulers in the world, they should not exercise authoritie ouer their brethren, as do the Kings of the Gentiles, or as now the Lords of Rome do, as if they were Lords ouer Gods heritage; nay, but though they be Kings, and (as touching their temporall state and dominion) doe and may lawfully reigne and rule ouer all, and are chiefe and head of all persons, as well Ecclesiasticall as ciuill, true Christians as others, considered (also) as they are subiects or citizens; yet as Kings are Christians, and as their subiects are Christians, and of the same bodie of Christ with them, they may not take Lordship vpon them, nor exercise dominion ouer them, neither ought they (in that respect) to yeeld it vnto them, because that title of honour and dominion spirituall, doth belong to their Lord and Master Iesus Christ onely; and therefore he saith, *Call no man Lord on earth, for one is your Lord; call no man Master, for one is your Master:* as Saint Paul likewise saith, *For although there be on earth many that be called Gods and Lords, (as there be many Gods, and many Lords) yet vnto vs there is but one* 1. Cor. 8. 5. 6. *God, euen the Father of all, and one Lord Iesus Christ, &c.* Christ is the Lord, the Prince and head of Christians, as they are Christians; but the King is the Lord and Prince and head of Christians, as they are citizens or subiects. So that these words of Christ,

But



But he that is greatest among you, let him be as the least, and him that is chiefest, as him that serueth, haue this meaning: That that Christian which is the greatest of Christians, in regard of his temporall honour and dignitie of place in this world, should be in heart and affection, yea and in outward actions of loue, meeknesse and humilitie, (I say) as he is a true Christian euen as the least true Christian; and he that is chiefest in any externall office or place, should (as he is a Christian) be euen as that true Christian whose place is to serue (I say) in mercie, humilitie, charitable actions, &c.

Rom. 13.

Now, that Kings and Rulers haue lawfull authoritie from God ouer all persons, and that all ought to be obedient vnto them and their lawes, Saint Paul declareth at large, saying, *Let euery soule be subiect to the higher powers: for there is no power but of God; the powers that be, are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselves damnation: for rulers are not a terror to good works, but to the euill; wilt thou not be afraid of the power? do that which is good, and thou shalt haue praise of the same; for he is the minister of God to thee for good: but if thou do that which is euill, be afraid, for he beareth not the sword in vaine, for he is the minister of God, a reuenger to execute wrath vpon him that doth euill. Wherefore ye must needs be subiect, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also, for they are Gods ministers, attending vpon this very thing. Render therefore (saith he) to all their due, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour, &c.* By all which (I say) it is euident, that the power and authoritie of Kings is of God, and ordained by him, yea though they be infidels; and that it doth extend ouer all, as wel true Christians as others, Ecclesiasticall persons as ciuill, and that euery soule ought to be subiect vnto them and to their lawes and ordinances, euen for conscience sake, (alwayes prouided that they be not opposite to the

the lawes and ordinances of God, and rules of the Gospell, though they be not the same, but their owne, euen the ordinances of man, as Saint Peter termeth them, saying, *Submit your selves to every ordinance of man, for the Lords sake, whether it be to the King as superiour, or vnto gouerners, as vnto them that are sent by him for the punishment of euill doers, and for the praise of them that do wel, &c.* If then Kings and gouerners (being infidels) haue authoritie from God to make lawes and ordinances, such as God commandeth not, but are their owne, and indifferent in respect of conscience towards God (some of them) and might be left vndone, if they were not by authoritie commanded; and that this is to be done of euery soule, euen for conscience sake, and for the Lords sake, as the Apostles speake; not for conscience as touching religion, as if there were any religious vse or conscience that way to be made of them, but in respect of dutie to Kings and gouerners. As touching the things that God commandeth, and they also require, we ought to obey them, not because the King commandeth them, but because God commandeth them, and not as mans ordinances, but as Gods. If (I say) Christians ought to be thus obedient vnto infidels, (for such were the Kings where Christians in those days liued,) much more ought we to be obedient to Christian kings in the like respects, and much more authoritie haue they to constitute and require the lawes and ordinances of God according to his word: for their office & dutie is, not only to see their people gouerned and prouided for, as touching their temporall states, to place officers (vnder him) ouer them for the same purpose, but also and chiefly to see them prouided for as touching their eternall estates, to plant ouer them faithfull shepherds to feed their soules with the bread of life, and to roote out and suppress such as spoile and deuoure the flock, and sow heresies among the people, as haue done and doe the popish priests and Iesuites, these Anabaptists,



Deut. 25. 4.  
1. Cor. 9. 9, 10,  
11, 12, 13, 14.

tists, Familists and others. And as the dutie of a Christian King is to place over his people faithfull shepherds: so it belongeth to him also to see them provided for, according to the commandement of the Lord, which saith, *Thou shalt not muzzle the mouth of the ox which treadeth out the corne.* For, to Princes and Rulers, and such as haue power to muzzle their mowthes and to see them provided for, doth the Lord speake.

Thus much briefly touching the authoritie of Kings and Rulers, how far their power doth extend, and how far forth Christians are bound to obey and submit vnto them; and thus it must be during the time of this world, Kings must rule (by Gods appointment) ouer all people, all are bound to obey them in all their lawes and ordinances which are not opposite to the lawes of God; but if they shall command any thing that God forbiddeth, or forbid any thing that God requireth (as the Antichrist of Rome, and many heathenish Kings & gouerners, Iews, & some professed Christian kings haue done) they may not be obeyed, but Christians ought rather to suffer (with patience and meeknesse) whatsoeuer they shall inflict vpon them, for they are here called to suffer. And that there will come a day, in which all Kings, Princes and powers must lay downe their Crownes and Scepters at the feet of Christ, and resign all their power and authoritie to him the King of kings and Lord of Lords, whose right all the kingdomes of this world are, and that all powers and principalities, peoples and nations shall serue and obey him (the most high Lord and King of all) for euer and euer, the Scriptures do euidently and often declare, so often as would be too long for me now to recite, onely some few I will mention for prooffe thereof. The Prophet *Daniel* hauing described the foure great Monarchs which were to reigne in the earth ouer the inhabitants thereof, from that time to the end of the world, and hauing also foreseene the end and destruction of them, saith, *I saw in*

Dan. 7. 13, 14.

*the*

the night visions, and behold, one like the Son of man, came with the clouds of heauen, and came to the Ancient of dayes, and they brought him neare before him, and there was giuen him dominion and glorie, and a kingdome, that all people, nations and languages should serue him, his dominion is an euerlasting dominion which shall not passe away, and his kingdome that which shall not be destroyed. This doth he further explaine in the 27 verse of this Chapter, saying, *And the kingdome, and dominion, and the greatnesse of the kingdome under the whole heauen. shall be giuen to the people of the Saints of the most High, whose kingdome is an euerlasting kingdome, and all dominions shall serue & obey him.* As also in the interpretation of the dreame of Nebuchadnezzar (the first of the foure Monarchs,) after he had described the last, he saith, *And in the dayes of these kings shall the God of heauen set vp a kingdome which shall neuer be destroyed; and the kingdome shall not be left for other people, but it shall breake in peeces and consume all these kingdomes, and it shall stand for euer.* And againe, speaking of the reigne of the same Monarch, he saith, *But the Saints of the most High shall take the kingdome, and possesse the kingdome euen for euer and euer.* By all which the Prophet sheweth plainly, that the Stone which was cut out of the mountaine without hands, Christ which was to come of the house of David, should (by the power of the most high, through the word which was to proceed out of his mouth) breake in peeces, consume & destroy all those Monarchs which were to reigne in the world; and that he (the Lord & owner of all) should possesse the kingdome, and reigne on the earth for euer and euer, world without end. And that the Saints of the most High (not the carnall Iewes yet remaining, as some imagine, but all his redeemed, from the beginning of the world to the end) shall possesse the kingdome, and reigne with him, not in a carnall earthly maner, but in a heauenly estate of glorie; not for a time, but for euer & euer, beyond all time; and that then & from thenceforth

Dan. 2.44.

Dan. 7.18.



all powers and dominions, people and nations whatsoever, shall serue and obey him. This in brieft (is that) which the Prophet intendeth, which (also) the rest of the holy Prophets foresaw and foretold of, as Saint Peter testifieth, saying, *And he shall send Iesus Christ, which before was preached vnto you, whom the heauens must receiue, untill the time of restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began*, meaning this great restitution, which is to be fulfilled at the second coming of Christ in the clouds of heauen, when the seventh Angell shall sound the last Trump, as Saint Iohn witnesseth, saying, *And the seventh Angell sounded, and there were great voices in heauen, saying, The kingdomes of this world are become the kingdomes of our Lord and of his Christ, and he shall reigne for euer & euer*. And that this shall not be till the great Trump shall sound, mentioned by *Esaies* the Prophet, by Christ in the Gospell, by Saint Paul to the Corinthians & Thesalonians, by Saint Iohn in the Reuelation, till Christ shall come in the clouds of heauen, and that euery eye shall see him, even they that pierced him, and that all the kindreds of the earth shall mourne and waile before him, is manifest (I say) by all those seuerall Scriptures, as also by the testimonie of the holy Author to the Hebrewes, where he saith, *For vnto the Angels hath he not put in subiection the world to come, whereof we speake, but one in a certaine place testified saying, What is man, that thou art mindfull of him? or the son of man, that thou visitest him? thou crownedst him with glorie & honour, and didst set him over the workes of thy hands, thou hast put all things in subiection vnder his feete, &c.* In which place the Apostle sheweth cleerly, that it is the world to come, in which all powers and things shall be actually and vilibly seene to be vnder his feet, and all the kingdomes of this world shall be the Fathers and his; then (I say) in that world, not in this, as Christ saith, *My kingdom is not of this world*, then when the last enemy is destroyed, when this world shall

Esa. 27. 13.

Mat. 24. 31.

1. Cor. 15. 52.

1. Thes. 4. 16.

Reu. 10. 7.

Reu. 11. 15.

Mat. 24. 30.

Reu. 1. 7.

Heb. 2. 5, 6, 7, 8

Ioh. 18. 39.

shall be made another world, according to his promise, then shall all powers and principalities, all people and nations serue and obey him; he will no longer be dishonored by them, they shall not vse their tongues and powers then as they list, and as they had wont to do, but all tongues shall confesse, and euery knee shall bow to him; they that in their life times would not be brought by the faire meanes of his Gospel to serue & obey him, shall be brought to do it (after death) by paine; yea Satan himselfe (the author of wickednesse, who neuer intended to giue praise and honour to God or to Christ) euen he with all his angels and spirits of wickednesse (vnder their torments, and by force of the rod of iron, which Christ the King of the whole earth shall exercise ouer them in that world) shall be compelled, with all powers, people and kings whatsoeuer, to confesse and bow before him, serue and obey him, praise and magnifie him, his iustice and mercie for euer. For if at the name of Iesus euery knee shall bow, both of things in heaven, and things in earth, & things vnder the earth, and that all tongues shall confesse that Iesus Christ is the Lord, to the glory of God the Father, as the Apostle speaketh; then (doubtlesse) Satan and his followers are not exempted, yet euermore vnder torments (as we haue said.) If Satan and his Angels, or any of the cursed children of men, which shall be condemned and tormented for euer with them, should after iudgement raile against God, and blaspheme him, as some do teach they shall; or if they should doe the least mischief (any kind of way) either against Christ, or against any of his brethren, the children of God, which shall then reigne for euer with him; how is it then said, that al powers shall serue and obey the most High? how are all things then subdued to Christ, and put vnder his feet? how hath he loosed the works of the diuell? as the Scriptures speake. If the last enemy be death, and that death be once swallowed vp in victorie, and it be fulfilled which is written,

Esa. 45. 23.

Phil. 2. 10, 11.

Hol. 13. 14.  
1 Cor. 15. 55.



en, *O death, where is thy sting? O grave, where is thy victory?* what is the thing then left, that can doe the least euill against God, against Christ, against Sion, or against any of her children which are now redeemed from all those former captiuities? nay, none shall euer hurt or destroy in all that holy mountaine; and for that old Serpent, vpon his belly shall he go, and dust shall be his meate. When Satan (that Serpent) went first about to seduce mankind, by sowing sinne (the sting of death) in his heart, he aimed not at his owne perpetuall torments, neither did he intend to come to praise & glorifie God for euer and euer, (as he shall one day be compelled to do) these were no part of his thoughts; nay, but his aime & purpose was to bring all men in subiectiō to himself, to do him homage and seruice, and so to depriue God of all his honour on earth for euer, that he and his wickednesse might haue the rule; this was his plot; hee little thought of a seed to come, to bruiſe his head; nay, after the Seed was promised, he ceased not for all this, but stroue still to effect his purpose, and he preuailed much therein, chiefly by presenting riches, honor, and the glorie of this world vnto men: so that when the Seed himselfe (in person) came, he spared not to tempt him with the like baits; but he ouercame him, and hath in part, and shall ere long, fully vndoe his whole plot, and cast him where he shall receiue that which he aimed not at, and force him to doe that which he neuer intended: and Sion which had been so long desolate and waste, shall be set vp the praise of the whole earth, and be established in righteousness and safetie for euer, according to the Prophets. She shall be farre from oppression, for she shall not feare; and from terror, for it shall not come neare to her; violence shall be no more heard within her land, nor wasting & destruction within her borders; she shal call her walls saluation, and her gates praise, her gouernment shall be peace, and her exacters righteousness; all those that formerly despised her,

Esa. 54. 13, 14.

Esa. 60. 14.

her, and the sons of them that did afflict her, shall come bending vnto her, and worship at the soles of her feete, and shall call her, *the Citie of the Lord, Sion of the holy one of Israel*; her Sunne shall no more go downe, neither shall her Moone withdraw it selfe, for the Lord shall be her euerlasting light, and the dayes of her mourning shall be ended. Reu. 3.9.

Reuelat. 15. 4.

*Who shall not feare thee O Lord, and glorifie thy Name, for thou onely art holy: for all nations shall come and worship before thee, for thy iudgements are made manifest.*

FINIS.

### ERRATA.

Pag. 9 lin. 13. 14. iust vpon, reade iust vpon them. p. 24. l. 23. principall, reade principle. p. 33. l. 34. braken, read broken. p. 34. l. 3. consideration, read confidence. & l. 36. perfection, read protection. p. 47. l. 5. points, r. poins. & l. 10. read Paradise. & l. 24. had eaten, read had not eaten. & l. 37. they, r. there. p. 51. l. 33. reade considerations. p. 53. l. 37. prone, read prones. p. 69. l. 2. that Church, read that the Church. & l. 5. put out she. & l. 32. be, reade being. p. 71. l. 33. read such as come in by the doore. pag. 72. l. 23. successed, reade succeeded. p. 81. l. 26. be, read her. p. 86. l. 21. or, read of. p. 87. l. 24. leave out a. & l. 25. these, read these.